

B. Ward
A N
E A R N E S T A P P E A L

T O T H E
P U B L I C
I N A N

Honest, Amicable, and Affectionate

R E P L Y

T O T H E
P R E F A C E of *Aspasio vindicated.*

[Dated at Edinburgh, January 7. 1765.]

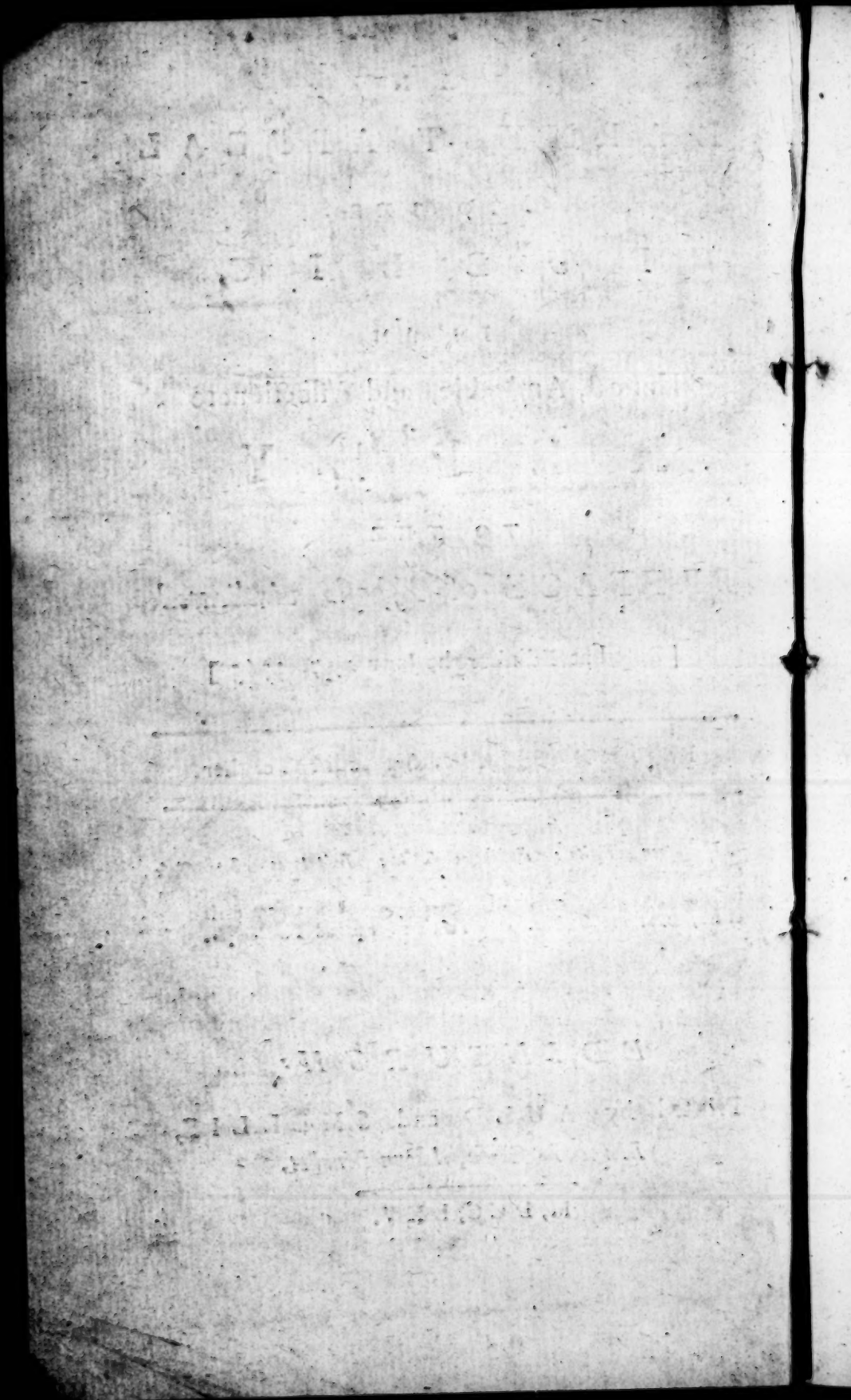
By J. K E R S H A W, Methodist Teacher.

Unitatem diligite : divisiones fugite : Imitatores estote Jesu Christi ; ut et ipse Patris ipsius. Ego quidem, igitur proprium faciebam, ut homo in unitatem perfectus. Ubi autem divisio est et ira, Deus non habitat. IGNAT. Ep. ad Philadelph.

E D I N B U R G H :

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M, D C C, L X V.



P R E F A C E.

THE heavens declare the glory of God; and the firmament *shews his handy-work*. The stupenduous magnitude, and inconceivable velocity of those immense orbs of light and glory, which whirl around their centres, and launch thro' the vast profundity of space in all directions, traversing the unknown depths of æther, to the utmost boundaries of God's creation: these, though they appear small to the eye, and many of them wholly escape the vulgar notice, nevertheless sufficiently discover their Almighty Maker and Architect, publishing to all intelligent beings, that an Almighty, All-wise, and All-gracious God, gave them their existence, measured and circumscribed their paths, determined their revolutions, and governs and presides over them, rendering them all subservient to the purposes of his providence and glory:

In reason's ear they all rejoice,
And utter forth a glorious voice;
Forever *singing* as they *shine*,
The hand that made us is divine.

Let us cast our eyes downwards to the earth beneath us, and behold, from the creeping reptile; yea, the small *animalculæ*, that we unheeded tread beneath our feet, to the huge elephant that walks the earth, or the vast leviathan that sports in his watry element; from the hyssop upon the wall, to the towering cedar of Libanus; from the mole-hill, to the tumid mountain; from the drop of pearly dew, that sits upon the tip of the flower, to the stupenduous ocean that girds the globe about, and embraces the earth in its extended arms; from the gentle breeze, that scarcely makes

the light leaf to tremble, to the dreadful hurricane that rends rocks from their bases, and trees from their roots, and makes mountains move from their foundations, and swells the sea, driving it into horrid tempests; yea, from the spark of fire hid in the flint, to the terrible volcano, or the forked lightning and awful thunder: All these, and many more than these, instances of creating power, and ruling providence, every day within the cognizance of our senses, cannot fail to strike with awe, and inspire with reverence, every thinking creature that duly considers them; these all proclaim the voice, the hand of an eternal power and Godhead; and, upon a supposition of original purity and holiness, would never fail to make suitable impressions upon our minds, and inspire every human heart with love, obedience, and adoration to the benevolent Author of our being, and gracious bestower of all our happiness. — But alas! we are fallen, fallen like Lucifer the son of the morning, the prince of pride. — Wo unto us, we have sinned! Therefore are we become insensible of his mercies, ungrateful to our Maker and Benefactor, and deaf to the whole creation, altho' its sound is gone forth to the ends of the universe, and speaks in intelligible language to every nation and people under the cope of heaven.

Therefore God, even the God that made us, and the Creator of the ends of the earth, he looked down upon us in mercy; he pitied the workmanship of his hands; and, seeing us self-destroyed, and self-remediless, then,

————— He look'd about,
To see what help in earth or sky:
In vain; for none was found without,
The help did in his bosom lie.

This I read in God's book, even the book of his revealed will. Let us then search the Scriptures:
there

there we shall find the whole mystery of our ruin and recovery revealed. There we are divinely taught, 1. That God made man upright, and in his own image (*a*), perfectly holy, both in soul and body, able to stand, tho' free to fall. To stand the *covenant*, as well as *natural* head of mankind. That it was a covenant of works which was made with him, requiring perfect and perpetual obedience, and conformity both in the inward and outward man; tacitly promising eternal life upon these terms, and threatening all kinds of death and punishment in case of disobedience. (*b*)

2. This, alas! was quickly brought about, by a subtle enemy, an old serpent, who, with artful stratagem, quickly seduced them to perpetrate the murderous deed: they took of the fruit, they eat.—Earth felt the wound, and sighing, cried "*All is lost*"—Innocence lost; the life and image of God lost; mental happiness, a terrestrial paradise, with immortality of body, lost; a title to earth and heaven, yea, life itself *lost*. They immediately fell under the divine displeasure, and the curse of God impended over their guilty heads; body, soul, and substance became obnoxious to the awful denunciation. Poison now infected the fountain, corruption now entered into the very root of mankind: the dire contagion spread, and will spread and reach to the last of human kind. Perverseness seized the will, and gained the ascendant over the darkened understanding and erroneous judgment, perverting the passions from their proper, divine, and innocent objects; giving them the reins of government to excite confusion, sensuality, and every atrocious crime. Guilt and horror now began to rage in the conscience, and man himself became subject to the prince of darkness; was led captive by the vile usurper, and wholly unable to help or extricate himself. But,

(a) Gen. 1, 26, 27. ^{a 3} Eccles. 7, 29. (b) Gen. 2, 16, 17. ^{3. God}

3. God who is rich in mercy, for his own name's sake, out of undeserved goodness and unmerited love, sent his only begotten Son, who verily was foreordained or foreknown before the foundation of the world (*c*), but in these last times was manifested to take away sin by the sacrifice of himself. Hereby was manifested the kindness and philanthropy of God towards man (*d*), in that he sent his only begotten Son that we might live thro' him (*e*). He was the brightness of his Father's glory, and the express image of his person or substance (*f*); the eternal Word who was God (*g*), and thought it not robbery to be equal with God, he humbled himself, and became obedient unto death, even the death of the cross (*h*), being made under the law (*i*) to fulfill its precepts (*k*) and suffer its penalties (*l*), who nevertheless was *holy* in body and soul (*m*); but was made sin or a sin offering for us who knew no sin (*n*), suffering, the just for the unjust, that he might bring us to God (*o*), that we might be made the righteousness of God in him. That as by one man's disobedience, many were constituted sinners; so by the obedience of *one*, many might be constituted righteous (*p*), even all that believe on his name, these are justified from all things, Acts xiii. 33. freely by his grace; (Rom. iii. 24), as the sole proper impulsive cause: but by *his blood* and righteousness, (Rom. v. 9.), as the only meritorious cause; by faith alone as the condition or instrumental cause, Eph. ii. 8. Rom. iii. 28. *N. B.* When I say faith as the *condition*, I don't mean that faith has any intrinsic value in itself. No: it is the gift of God; therefore can deserve, procure, or merit nothing, "but as *it* apprehends Christ." And it is only, therefore,

(*c*) 1 Pet. i. 20. (*d*) Tit. iii. 4. (*e*) 1 John iv. 4.
 (*f*) Heb. i. 3. (*g*) John i. 3. (*h*) Phil. ii. 4. 8.
 (*i*) Gal. iv. 4. (*k*) Matth. iii. 15. (*l*) Gal. iii. 13.
 (*m*) Luke i. 35. (*n*) 2 Cor. v. ult. (*o*) 1 Pet. iii. 18.
 (*p*) Rom. v. 18.

therefore, a condition without which we cannot enjoy him. Or, as Mr. Wesley expresses it, "By affirming that faith is the *term* or *condition* of justification, I mean, that there is no justification *without it*. He that believeth not is condemned already; and, so long as he believeth not, that condemnation cannot be removed, but the wrath of God abideth on him; as there is no other name given under heaven than that of Jesus of Nazareth, *no other merit* whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a *share in his merit* than by faith in his name. Surely the difficulty of assenting to this proposition, that faith is the *only condition* of justification, must arise from not understanding it, (How much pains and paper might the *Vindicator* have spared, if he had understood it? Think of this when you read his performance); we mean thereby *thus much*, that it is the only thing without which none is justified; the only thing that is immediately, indispensably, absolutely requisite in order to pardon," &c. Sermon, on salvation by faith. See below in the reply. Being thus justified, accepted, adopted, and "made heirs according to the hope of eternal life," they have now peace with God, all guilt being taken away, and the kingdom of God set up in their hearts, even righteousness, peace, and joy in the Holy Ghost. Yet, nevertheless,

5. They have a nature still corrupt; the conscience is indeed cleansed, but the heart is only inchoately purified: This must be changed; this must be renewed by the washing of regeneration, and the saving influence of the Holy Ghost, Tit. iii. 5. For as we derived an evil nature from Adam, Psal. li. 5. Rom. vii. 17. so this evil nature must be renewed after the image of him that created it, in righteousness and true holiness: yea, we must, by faith in the promises, cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the
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the fear of God, 2 Cor. vii. 1. Forasmuch as "without holiness no man can see the Lord," Heb. xii. 14. And because "there is no work, nor wisdom, nor device, in the grave whither we are going," by which such an important work as this can be effected; therefore it *must be done before* the soul quit the body, or not at all. How long, indeed, I will not determine: that is a *circumstance* in which all are not agreed; but the *thing itself* is plain and clear. This is a gradual work. Herein we grow from babes or little children, to young men, and fathers in Christ. In this great work, the soul advances from strength to strength, from faith to faith, till the work of faith is finished with power. Till we are filled with all the fullness of God, and have the same mind in us that was in Christ, and are enabled, according to our measure, to walk as he also walked, in all holiness and righteousness before him; not barely calling him Lord, Lord, but also doing those things that he hath commanded, from the principles of duty, love, and gratitude. And then, when sanctified throughout in body, soul, and spirit, the Christian may triumphingly exult, "O death, where is thy sting? O grave, where is thy victory?" The sting extracted from that last of enemies, and the victor himself vanquished by our Lord Jesus Christ, with hopes full of immortality, the dying saint may sweetly cry, "Into thy hands, Lord Jesus, I commend my spirit."—Then, conveyed by angels into Abraham's bosom, while the dust lies in hopes of a blessed resurrection with the just, the immortal soul returned to God who gave it, drinks at the fountain-head of celestial happiness, waiting the joyful moment when the trumpet shall sound, the dead arise, and in pleasing accents hear the judge approve, Well done, good and faithful servant—come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then, among the admiring crouds
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of celestial inhabitants, the redeemed multitudes shall join the universal acclamation, "unto Him that *loved us*, and washed us from our sins in his own blood, and hath made us kings and priests unto his God and our God, unto his Father and our Father, to whom with the eternal Spirit, three persons, one Jehovah, be glory and praise for ever and ever. Amen.

These, and such as these, are the doctrines of revelation: the peculiar discoveries of the book of God. This is the faith once delivered unto the saints: the grand depositum, for which we ought strenuously to contend. In vain do you make researches into the mysteries of nature to find it; the smallest traces can scarce be seen: as fruitless a toil, as vain an attempt, as needless a pursuit, to turn over the volumes of Heathen theology in quest of it; scarce can you perceive the smallest vestiges, or slightest intimations, of these sublime and cheering discoveries. These revive our drooping heads, exhilarate our languishing hearts, and under the most pungent sense of guilt, the most bitter remorse, the keenest remonstrances of an awakened conscience, dart thro' the gloom the cheering rays of hope, and discover to the humble penitent, the pleasant prospect of reconciliation with God; justification, and all its attendant blessings; sanctification, and all its joyful consequences; man restored, justice satisfied, the divine perfections displayed, as acting in perfect harmony; the Redeemer glorified—and, in a word, the whole design of grace and providence exhibited to our view, as worthy of him who is God over all, blessed for ever.

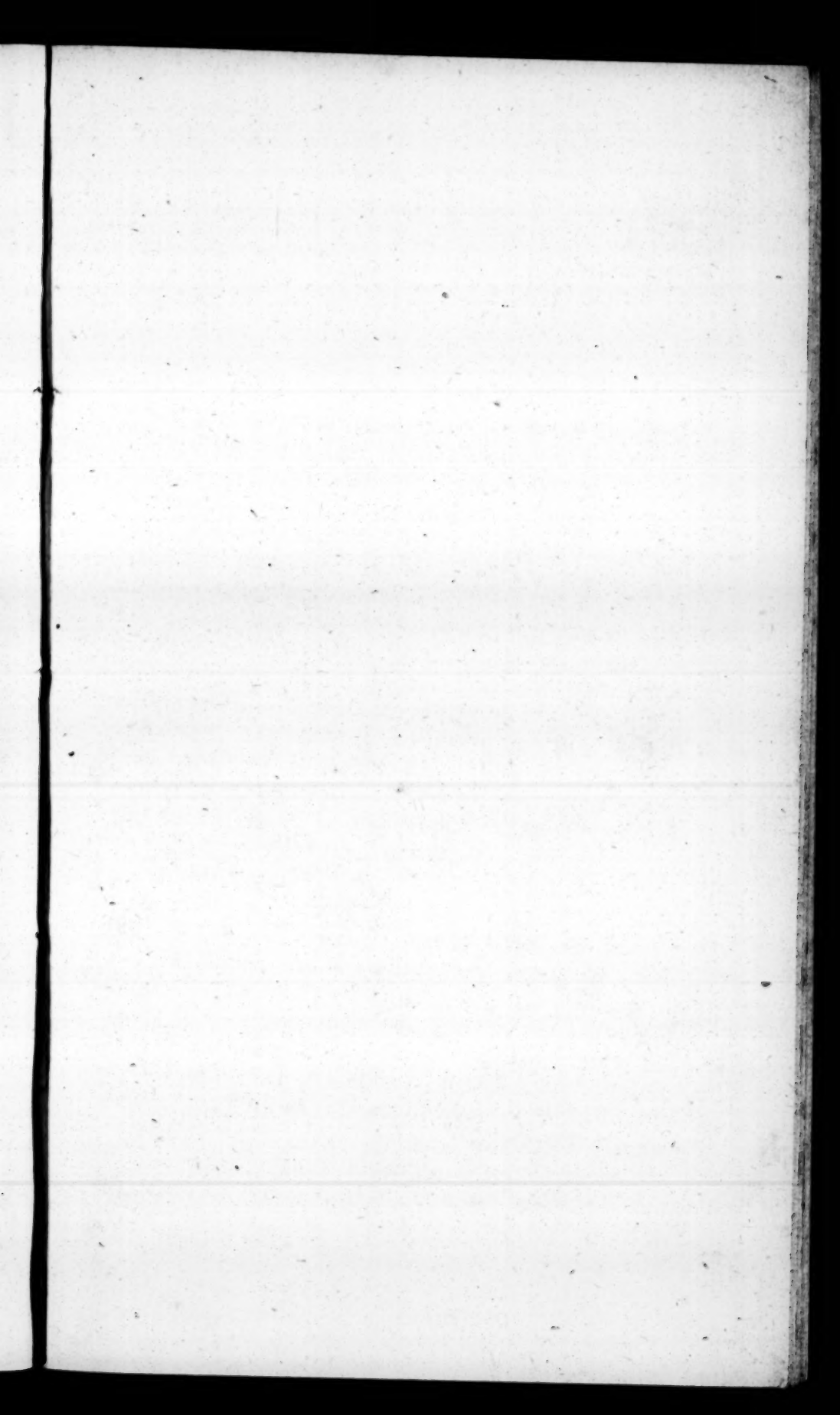
Let us for *this faith* contend,
Sure salvation is its end.

But let us not fall out by the way with one another,
for those small circumstances, peculiar modes of
expression,

expression, or diversified turns of thought, which do not affect the real merits of the cause, but certainly tend to destroy Christian love and unity, and widen those breaches among Christians which are but too wide already.

The design of the following little piece is to promote, as far as the subject and the sheets would allow me, this desirable end. I have nothing to beg of the reader, but, 1. To pray unto God for his blessing upon the writer and the performance before him. 2. To give it a fair examination; not to condemn without just cause, and before he has thoroughly weighed that which is here offered to a candid and impartial consideration. 3. As much as may be, to lay aside every prepossession of prejudice, and judge as in the presence of him who will shortly judge us all. 4. I desire no other indulgence, than what strict justice and Christian love naturally dictate.

I thought it my duty to do justice to the memory of Mr Herveſ, as well as the writings of Mr Wesley. To the best of my knowledge, I have done both. Such as it is, I desire to lay it at the Redeemer's feet, for his blessing; and put it into the reader's hands, for his profit: If it please God to use it for that end, the design is answered: and if not, I nevertheless have the satisfaction to think I have done my duty in endeavouring the same; and, if I have unwillingly offended here, I humbly hope for pardon both from God and man, as he who knows *all things*, knows I have designedly offended neither.



T H E

I N T R O D U C T I O N.

BOOKS published *after* the death of their authors are, in many cases, dubious as to their legitimacy. This is a circumstance that is sometimes attended with many evil consequences and inconveniences: Some are greater, others less, according to the *spirit, design, nature* and *manner* of the performance. When such as these are foisted into the world under the sanction of a celebrated name in the front, *purely* with lucrative views, if the performance tend to no worse end than this, it is scarce worth the notice of the judicious. But if they carry a design in their bosom, to spread trouble and molestation among the members of society, and disturb the tranquillity of the sons of men, to cast about wild fire, arrows, and death, wisdom and prudence naturally dictate to thinking people, that it is high time to take care of themselves; and if they are calculated to support the views of a factious party, the wisdom of the legislature will seldom fail to take *such* measures, as may most effectually stop the swift progress of wide-spreading ruin. It was an awful and instructive reflection of the Son of God, founded upon this prudent method of the sons of men, which yet every age bears witness to the truth of: "The children of this world are in their generation wiser than the children of light." (a) "The children of this world—that chuse and have their

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portion

(a) Luke, xvi. 8.

portion in it—are wiser for their generation—act more considerately, and better consult their worldly interest and advantage than the—children of light—who enjoy the Gospel in *their* generation—that is, in the *concerns* of their souls and eternity.”

(b) Are not all ages and generations of Christians concerned in this remark? Instructive lesson! may I daily learn its *importance*; and whenever it offers, duly and simply endeavour to apply the above reasoning to the *weighty* concerns of another world; may I, may every Christian, be so *judicious*, upon every occasion that offers itself to our view, those especially in which the great concerns of God and religion in general are *deeply* interested. When a performance emerges “from darkness, and finds its way into the world as it were by *stealth*,” (c) without it brings exceeding strong and full credentials with it to ascertain its legitimacy, we must be influenced by exceeding different principles from those of the above, or else, after having given it a fair hearing, and find it not sufficiently authorised, we should dismiss it into its *primitive darkness*. Perhaps it may be said, “Probably it may contain *useful* matter for the good of mankind; if so, it may be of service to some very great purpose of religion.” I answer, if so indeed, let it remain in the light with all my heart, *unless* it should do some disservice at the same time, and then, after examination, and the reasons *balanced* according to the weights of the *sanctuary*, and those be found to be heavier *against* it, and preponderate the scale against those that are *for* it; upon such a consideration, and for the *greater good* of the *whole* church, I would withdraw my vote, and

(b) Hen Com. in loc. (c) Vide Ep. to the reader, Asp. Vind. signed Philoletes.

and doom it to oblivion. Indeed, at first sight I should be apt to suspect its legitimacy, and that for this *solid* reason, (when justly apply'd), because "truth and honesty *chuse* to enter *openly* and undisguised." (d) Now, confessedly, the book to which the Preface is prefixed that I am about to consider, did neither *chuse*, nor yet in fact did enter openly and undisguised; no, "it emerged into the world as it were by *stealth*;" and according to this reasoning, *ergo* it is neither *true* nor *honest*. But again, if truth and honesty *chuse* to enter openly and undisguised, why did not *Aspasio Vindicated* enter that way? Surely that good man's judgment whose name it bears, might *as well* be depended on, whether the book itself and its contents be *true* and *honest*, as any other man's whatever, even as Philoletes himself! And no doubt, if it had been *his* judgment, that the book and its contents had been *true* and *honest*, and that the publishing of it would have redounded to the furthering of good and pious purposes, he was too much set upon advancing those purposes in his lifetime, ever to have desired with his dying breath, that it "might *not* be published *at all*." (e)

In what light these things, and such-like, may appear to others, I do not pretend to determine. But thus far I shall say, in order to cast a little more light upon this *dark* affair: First, *I know* that Mr. Hervey wrote a short letter to vindicate his own manner of expression, in answer to Mr. Wesley's. Secondly, I know that *that* short letter was in the hands of Mr. William Cudworth, or he spoke falsehoods, one of the two. For he

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said

(d) *Vide* Pref. to Asp. Vind. p. 8. 9. (e) Mr. W——'s Answer to Aspasio Vind. p. 32.

said to Mr. Pearse, (f) at Bury St. Edmunds, *before* Mr. Hervey died, and therefore, if not true, he durst not have said it, "Mr. Hervey has given me *full power to put out and put in what I please.*" (g) And I know, thirdly, that Mr. Cudworth told me at Norwich, that "Mr. Hervey put a deal of confidence in *his* judgment, and had done from the time that he (Mr. Cudworth) had abridged and published Mr. Marshal's Gospel-mystery of sanctification; and that *he* and Mr. Hervey were preparing such a *wand* for Mr. Wesley, as he had never felt in his life before." When I doubted the truth of the fact, (to give *weight* to his arguments, of which more afterwards), he produced a letter from Mr. Hervey's own hand—I shall never forget, till I go to meet them, how much I was astonished to see these words in it; either *the* scheme or *your* scheme, I cannot be positive whether, but one of them thus—"The scheme (or *your* scheme) can never be able to stand, as long as that text is in the Bible, 1 Ep. Joh. iii. 9. with some others that *look* that way, without *you* can get a better solution for the difficulty than I can imagine."—I was at that time engaged with Mr. Cudworth in some warm debates; and he thought the *name* of Mr. Hervey would weigh very heavy with *me*, as he knew I admired his writings; therefore he shewed *me* the letter.—But not being satisfied with seeing the *name* only, I insisted upon it, to *see* what he *said*—With much reluctance he let me; and when I had read a little, (nothing to the purpose), I insisted upon seeing the *whole*;—which, when he comply'd with, several being present, so that he could not avoid

(f) A dissenting minister now in Cornwall, if alive.

(g) Mr. W—'s Answer to Asp. Vind. p. 46.

avoid it—before he was aware, I put an end to the debate, by *that* very argument.—This so irritated him, that he challenged me to dispute him before a house-full of people. Which some time after accordingly came to pass; of which more below. Now then, from the facts above mentioned, I may venture to suppose, that Mr. Hervey, very probably, was conscious to himself, in his dying moments, that his letter, after he found what a mountain Mr. Cudworth had made of the *mole-hill*, was neither *true* nor *honest*. 1. Not *true*: as containing the *quintessence* of Mr. Cudworth's sentiments—and what they were, may be seen in his Dialogues. 2. Nor *honest*: in using Mr. Wesley so ill, as I fully prove (or attempt to prove) in the following piece. For if there be any solidity in the arguments adduced, we are brought to this double dilemma: 1. Either Mr. Hervey was one of the most *unfair* disputants; or that book intitled *Aspasio Vindicated* is none of *his*. 2. Either there is no weight in them, or the author and performance both, *dishonest*. I shall leave this to the judgment of the reader, as soon as he has gone through the following piece. Now, this book, if it be *not his*, could not possibly come into the world in any *other* way than as Philolethes says: Namely, "As it were by *stealth*;" and so accordingly *stole* Mr. Hervey's name with it into its *front*, to make it go down the better with some; Prov. ix. 17. But after all, if it *must* be Mr. Hervey's, let it.—A future day will find *that* out. Only, let *me* (and I am not alone) in the mean time think otherwise. Indeed, it is true, books may get into the world by *stealth*, and yet be true-born children.—But then I should imagine, the *spirit* and the *substance*

would be a little more *savory*, at least, to the taste of the discerning among mankind, if they could reasonably be expected to do any real service to the cause of God and religion in general.—Nor should I ever object to any whatever for being born out of due time, provided they were of so mild and amicable a nature, the *matter*, the *design*, and the language so genuinely Christian, as, in one word, to breathe nothing contrary to “peace upon earth, and good-will towards men.” On the contrary, I should read them with pleasure, and I hope with profit likewise, while their distinguishing excellence is, to facilitate the knowledge, the love, and the service of God our Maker—the excellency, the amiableness, the necessity of Christ our Saviour—contributing to the conversion of sinners, the comfort of penitents, and edification of *true* believers. Let but books, legitimate or illegitimate, posthumous or not, let them but, I say, cry aloud and spare none, either the rich for his riches, or poor for his poverty, nor yet the honourable or dishonourable, professor or profane, all being alike by nature, all needing alike salvation by grace, as having alike equally precious souls—endeavouring to awake the conscience of the sleepy, to rouse the supine sinner from the power of a lethargy that has benumb’d the very vitals of his internal faculties—to search the recesses, and penetrate the obduracy, and discover the plague that lies hid in the heart—yea, to trace the malady to its true origin—the grand source of all our miseries, the awful rebellion of the first pair—Then to lance the tumour, probe the wound, and sound the depth of the dire contagion, in order to make (if God be pleased to make it effectual) the dying sinner

ner *feel* the want of a dying Saviour, whose righteousness and blood *alone* can heal his wounded mind. — Need, great need there is of these and such as these performances. — For, the stupifying potions of carnal pleasure, the glittering toys of high life, and the vain imaginations of a corrupt heart, together with the wiles and stratagems of an antient enemy, all concur to make us fall under a self-deception. — But when the sinner is thoroughly awakened, by such means as these, and prodigal-like comes to himself, his eyes are opened, and his frightened soul then cries, “What have *I done*?” (b) His bleeding conscience, his woful experience, and every reflection, but add to his trouble the most bitter remorse, and echo to the awful inquiry, “*Thou* hast *destroyed* thyself.” (i) Conscious to himself it is but too true, and forced to confess it, he cries out with a faltering tongue, a beating heart, and a languid voice, “I have sinned, and perverted that which is right, and it profited me *not*.” (k) Then half-despairing, he cries, “What shall I do to be saved?” (l) Immediately does he make his proposals and inquiries for acceptance — “Wherewithal shall I come before the Lord, (m) &c.” Repulsed with a Who hath required these things at thy hands? He is pointed, by such a performance, when ready to *perish*, (n) to the Lamb of God, who suffer’d, the just *for* the unjust, who was made sin for him who knew no sin, that he might be made the righteousness of God *in him*, be for his sake acquitted, accepted, and intitled to glory. The joyful sound now reaching his heart — he believes,

(b) Jer. viii. 6. (i) Hof. xiii. 9. (k) Job. xxxiii. 27.
 (l) Acts xvi. 30. (m) Mic. vi. 6. 7. (n) Isa. xxvii. ult.

believes, he receives Christ, (o) and joyfully cries, *My Lord and my God, &c.*—But tho' he be justified, he is not sanctified: and therefore he is immediately, by the posthumous performance, directed to that blood, that precious blood that *cleanses* from all sin. In order that he may, by faith therein, purify himself (or be purified) from all filthiness of flesh and spirit, perfecting holiness in the fear of God. (p) While this great and necessary work is carrying on in his soul, he is treading the high way of holiness, where the unclean passes not over. (q) This is no other than the *path* of the just, that shines more and more unto the perfect day. (r) Difficult indeed to tread in some respects, as it includes the fighting, running, &c. &c. of him who endeavours to make his calling and election sure. (s) And that by arduously labouring to add to his faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, *love*. Notwithstanding the difficulties that may occur, the promise, is, "According to thy day, so shall thy strength be." Therefore the comforts of love, joy, and peace in believing, are so great at times, and so strong, flowing from the wells of salvation, (t) that upon the whole he finds reason to say, that his "ways are pleasantness, and all his paths *peace*." (u) Thus "growing in grace, and the knowledge of Jesus Christ, he grows up into him his living *head*," to the highest degrees of love to his neighbour and his Maker. This is his language:

Then

- (o) Joh. i. 12. (p) 2 Cor. vii. 1. (q) Isa. xxxiii. 8.
 (r) Prov. iv. 18. (s) 2 Pet. i. 10. (t) Isa. xii. 3.
 (u) Prov. iii. 17.

Then when the mighty work is wrought,
 Receive thy ready bride ;
 Give me in heaven an happy lot,
 With all the sanctified.

Thus " mark the perfect man, and behold the upright, for the end of that man is peace. (v) And the whole salvation of the righteous is of the Lord. (x) When performances *steal* into the world, treating amicably, clearly, scripturally, and pathetically, upon such subjects as these that I have given you a few heads of, then, indeed, no *danger* can follow to the cause of God, or the peace of society, civil or religious.—But when the *reverse* is the truth, and the characters and writings of men are virulently attack'd, &c. then it is plain, that the authority of the name in the front, only arms them with the more deadly weapons, to do execution with the greater facility upon those they *encounter*. The religion of *Jesus* is of such a benign nature, and inspires its votaries with such amiable and benevolent sentiments, so diametrically opposite to the least appearance of moroseness and ill-nature, to bitterness or envy, to calumny and detraction, that it is hard to conceive how any one can be a real candidate for that, when, in the least degree, his works are leavened with these ; seeing the very pages he writes do sufficiently confute him. Whether this be not the case in the book I have referred to, let the unprejudiced Christian judge.

When *such* performances appear in print, true Christian prudence and charity should always make us exceeding cautious that we be not deceived
 with

with appearances only. There is something in human nature so exceeding frail, that we are but too ready to listen to, and readily embrace whatever agrees with our former conceptions, and tends in the least to confirm us therein; notwithstanding, did we but maturely and deliberately consider the case, the cause, and the grounds upon which they are founded, with every other proper circumstance by which, in such cases, our judgment might be truly informed, we should act the true part of a Christian the better, come at the truth (for *veritas in puteo*) by many degrees sooner, and often save ourselves, and others likewise, a great deal of trouble and danger too. But ought not every serious Christian to guard against this weakness? carefully to watch every avenue, rigidly to examine before he admits, whatever may tend to foster his foibles, or confirm any ill-grounded suspicions? If our conduct was formed by such maxims as these, we certainly should soon lock our senses against the voice of detraction, nor give it any admittance into our hearts, under whatever colours and pretences it might sue for an entrance. Is there not an obvious reason for this piece of conduct? Does it not eat like a cancer, and spread like a plague? Whenever the Siren can make us listen to her singing, it is a thousand to one if it be not to the hazard of brotherly love and Christian charity; I say brotherly love; for when that is gone, when that glows no longer in the breast of a professor, what has a *Christian* left to distinguish him, in reality, from a Barbarian? Perhaps, the *name*. But what is that to the purpose? We live in an age when philosophy itself must be founded on *fact* and actual experiment; the doctrine of theory *only* is entirely exploded: And nothing

thing but *this* will ever do in *religion*. It is our having the name, and so little of the *thing*, that makes so many Deists and Infidels among us. Severe, tho' too well founded, was that strong remark of a great and pious man, "If I was to chuse (said he) my religion by the *lives* of professors, I know not whether the Christian religion would not be the *last* that I should chuse." But, above all, *love* is what we want. Love is a legion of graces. O that we had but more of *that*; so wishes, ardently wishes, so prays my soul! Lord kindle it more in our hearts! But again, as love to one another is our *common* badge, how inconsistent, not to say with *our* religion, but with reason itself, are the differences subsisting among us! Most of them are like Shibboleth and Sibboleth. Is it not great pity, that those who should plead the cause of expiring virtue, unite their strength against the common enemy, and draw their swords against the Deist and Arian, the infidel and vicious, and by *actions*, *tempers*, and *arguments*, at once convince and reform, and *shew them* what it is to be a Christian *indeed*; that those who are, or ought to be the polished shafts in God's quiver;—that these should make one another their butt, and drench their swords in their brother's blood. Is it not like Cain killing his righteous brother Abel, when there were so few in the world before? *Abel* indeed! Matter of *mourning*! O that my head were waters, that my eyes were fountains of tears, that I might weep day and night for the want of love amongst *Christian professors*! What shall I say! The crown of all our graces is fallen, is fallen from off the heads of our arguments and *hearts* of our actions. Our animosities and divisions, domestic wars and disputes,

disputes, weaken our righteous cause, by wounding our *charity*—Our time and strength, eloquence and arguments, are prostituted to a very bloody purpose, when we spend them upon one another, so as to crucify afresh the Son of God in his members, and leave his *true* religion, the religion of loving God and our neighbour, to bleed to death while we're fighting each other ; O ye champions for the truth upon earth !— who long to see the kingdom and glory of the Redeemer come, come in *power* ! unite your scattered forces ; repair to the Redeemer's wars—set your faces as flint, and your hearts as a *flame*, to conquer by love all who will not love you : *In hoc vincit*. But shall we arm our enemies with deadly weapons against both Christianity and Christians too ? Yet do we not this, while we are fighting for names, phrases, or even opinions themselves, that are by no means *essential* to the *soul* of religion ?

Come and let us sweetly join,
Christ to praise in strains divine ;
Antedate the joys above,
Mingle all your hearts in love.

O let us find the antient way,
Our wond'ring foes to move ;
And *force* the Heathen world to say,
See ! how these *Christians* love !

And why should we not ? Is not our God *love* ?
Is not the whole mystery of our redemption *love* ?
Was it not *love* that laid the *first* stone ? Will
any thing but *love* compleat the building ? Was
it

it not love that *made* us? Did any other than love make the Redeemer die? Does any other thing make him plead in heaven, who once bled on earth for us?

Lift up your eyes of faith, and see!

Saints, and angels *join* in one!

O what a glorious company,

Stand before yon dazzling *throne*!

Ask them, what conducted them thither? Will they not all, as with one mouth, and one heart, and one strain, cry aloud—A God of *love* passed by us in a time of *love*, and said unto us, Live—He *loved* us, he gave himself for us—Yes, He hath lov'd us, he hath lov'd us, we cannot tell *why*!

But this we can tell,

He hath lov'd us so well,

As to lay down his life to redeem us from *Hell*!

And now let the guilty drooping sinner hear the following evangelic lines, published by the Rev. Mr. JOHN WESLEY in 1761. Where note, by the way, they contain a *sufficient* confutation of the whole book called *Aspasio Vindicated*: read, examine them, and *judge*.

All ye that pass by,

To Jesus draw nigh:

To you is it *nothing*, that Jesus should *die*?

Your *ransom* and peace,

Your *SURETY* he is;

Come, see if there ever was sorrow like his!

For what you have done

His *blood* must *atone*:

The Father hath *punished* for you his dear Son.

B

The

The Lord in the day
 Of his anger did lay
 Your *sins* on the Lamb, and he bore them away.
 For you and for me
 He pray'd on the tree:
 The prayer is accepted, the *sinner* is free.

The *sinner* am I,
 Who on Jesus rely,
 And come for the pardon God
 cannot deny.
 My pardon I claim,
 For a *sinner* I am;
 A *sinner* believing in Jesus's name.
 He purchas'd the grace
 Which now I embrace;

} Observe Mr J.
 W. prayer, and
 application of
 his suretyship
 to his own soul.

O Father, thou know'st, HE hath died in MY PLACE.

Will the reader forgive me if I insert a few lines more from the same book? Do I need to tell him, that this is the language of Mr. *Wesley*, a proof of his assertion in the letter to Mr. *Hervey*, viz. "in the doctrine we are agreed?" Read the preceeding and following lines, (out of many thousands), then tell me, is not *this* the *same spirit* that glows in the pages, and shines in those works of Mr. *Hervey* that were published in his lifetime; the same subject that animates and fills the legitimate books of that useful author? Pity, the Vindication should have sullied the author's name by standing in its front! From these lines you may know the teacher and the pupil, the father and the son, from the subject, and spirit, and language. But enough of this here, as there is so much hereafter. I would only remark, these lines were published in this edition by Mr. *John Wesley* near the very time of Mr. *Hervey's* death.

O Jesus my hope,
For me offer'd up,
 Who with clamour pursued thee to Calvary's top.
 The blood thou hast shed,
For me let it plead; (How?)
 And declare, Thou hast died in thy murderer's **STEAD**.
 Thy blood which *alone*,
 For sin could *atone*,
 For the infinite evil I madly have done;
 That only can seal
 My pardon, and fill
 My heart with a *power of obeying thy will*.

Let me observe here, Is this the language of
 an *Arminian*? Is *painted fire* *real fire*?

Now, now let me know
 Its virtue below,
 Let it wash *me*, And I shall be whiter than snow.
 Each moment apply'd,
My weakness to hide;
 Thy blood be *upon ME*, and always *abide*.
 My Advocate prove
 With the Father above,
 And *speak me at last to the throne* of thy love.
 His death is *my plea*,
 My advocate see!
 And hear the blood speak that *hath answered for me*,
 Acquitted I was
 When he hung on the cross;
 And by losing his life, he hath carried *my cause*.
 My God I am *thine*;
 What a comfort divine,
 What a blessing to know that my *Jesus is mine*!
 My Jesus to know,
 And feel his blood flow,
 'Tis life everlasting, 'tis heaven below.

My comfort and stay,
 My life, and my way,
 My crown of rejoicing in that happy day.
 Health, pardon and peace,
In thee I possess,
 I can have nothing more, I will have nothing less ;
 I stand in thy might,
 I walk in thy light,
 And all heaven *I claim* in thy God giving right.

These are the hymns the Methodists chant the praise of *their God, their Christ in*, like the primitive Christians, as even *Plin. Secund.* an Heathen, has told us, "before the break of day." Let friends, let foes, let divines and laymen, only compare the above lines with Mr. *Wesley's* Short Answer to *Aspasio vindicated*, at the beginning, and let him judge if the father and son were not like the nymphs in the poet, so like each other that you could scarce know the difference. May not I cry out, Ye valiant watchmen in Israel, hearken! are you not fighting under the *same bloody banner*? Why then do you militate *against each other*? Do not unnecessary disputes case over your hearts with steel, and freeze your affections into ice towards one another? But say you, "Must we not contend for the faith once delivered to the saints?" Yes, my fellow-soldiers, (if I may be so bold), when the faith is attacked, when christianity or any essential branch of it, then fight with every weapon the divine arsenal, the divine oracles, can supply you with.

But will you turn your swords against each other, because of your different dialects or idioms, when, at the same time, with a little pains-taking, you may perfectly understand each other? God forbid.

May

May not this be the motto of our arms ?

We all are one who *him receive*,
 And each with each agree ;
 IN HIM the one the Truth we live,
 BLEST POINT of unity.
Partakers of the Saviour's *grace*,
 The same in mind and heart :
 Nor joy, nor grief, nor time, nor place,
 Nor life, nor DEATH can *part*.

To what is above permit me to pray :

Saviour, look down with pitying eyes,
 Our *jarring wills* controul ;
 Let cordial kind affections rise,
 And *harmonize the whole*.
 Subdue *in us* the carnal mind,
 Its enmity destroy ;
 With cords of love th' old Adam bind,
 And melt him into joy.
 Oh ! let thy love our hearts constrain,
 Jesus the crucified,
 What hast *thou* done *our hearts to gain* ?
 Languish'd, and groan'd, and dy'd.
Thee let *us* feel benignly near,
 In all thy *softening powers* ;
 The *sounding* of thy bowels hear,
 And answer thine with ours.
 O let us find the *ancient way*,
 Our wond'ring foes to move :
 And force the Heathen world to say,
 " See how these Christians LOVE !"

If it be not thought too presumptuous, I would
 willingly subjoin :

In mighty phalanx join'd,
 Undaunted all proceed;
 Arm'd with the unconquerable mind
 That was in Christ our Head.
 Fight on your rapid course,
 Ye blood besprinkled bands;
 The kingdom of heaven suffers force,
 'Tis seized with violent hands.
 Jesus hath dy'd for you!
 What can *his love* withstand?
 Believe; hold fast your shield: and who
 Shall pluck you from his hand?
 Believe, that Jesus reigns,
 All power to him is given;
 Believe, till freed from sin's remains,
 Believe yourselves to heaven.

But farther, suppose by wrangling and disputing
 we could silence every tongue, and stop every ad-
 verse pen, yea make Christendom speak in the lan-
 guage of Canaan, nor ever a lisping Sibboleth be
 heard; What should we gain by the acquisition,
 if at the expence of pure *love*? "God is love:
 He that dwelleth in love, dwelleth in God, and
 God in him." (a) This is *religion*. Are you
 Christians? Here are two *evidences*, positive and
 negative: "Every one that *loveth* is born of
 God, and knoweth God. He that *loveth not*,
knoweth not God." (b) Suppose he *knew* all things
 in the universe *beside*, he is *no Christian*.
 "In this was manifested the love of God to-
 wards us, because that God sent his only begotten
 Son into the world that we might live thro' him"
 (c) What follows? "Beloved, if God *so* loved
 us, we *ought* also to love one another." (d) Here,
 1. Observe

(a) 1 Ep. Joh. iv. 16. (b) *ib.* iv. 7. 8. (c) *ib.*
 iv. 10. (d) *ib.* iv. 11.

1. Observe the fairly-inferred duty: "We *ought* also to love one another." 2. The important argument to inforce it: "If God *so* loved us." So! How? See the foregoing verse. This then shall be my prayer—*this* my desire—till I come to heaven—

God only knows the love of God:
O that it now were shed abroad
In this poor heart of mine!
For love I sigh, for love I pine,
This only portion, Lord, be mine,
Be mine *this* better part.
Thy only love do I require:
Nothing in earth beneath desire,
Nothing in heaven above; (e)
Let earth, and heaven, and all things go,
Give me thy only love to know,
Give me thy *only* love.

May the God of *love* direct my pen: May *this* love of God inflame my breast; and the emanations of *that* love fall with my words, as the beams from the sun, that love may irradiate my lines while I write and others read them—and catch the flame as they gather the meaning, while I answer, or *endeavour* to answer, the preface before me. But let me add,

Finally, did *wise* men ever quarrel, because he who made them, made them with a diversity of casts in their countenances, and accents in speech? Why should *we* quarrel with one another then, for what, in the judgement of him that made us, may possibly be of as little signification? *Exactly* the same way of thinking, and mode of expression,

(e) Psa. lxxiii. 25.

expression, is scarcely compatible with frail mortality.

If indeed the foundations were destroyed we might justly say, "what could the righteous do?" (f) How could they be *built* up upon the foundation, if *it* was taken away? But the foundation being *laid sure* in Christ Jesus, and gold and precious stones being built upon, these on *all* sides, (g) what good end does it answer to quarrel what *names* we should call them by? As for instance, one would have them called *aurum*, and another says, No, they shall be called *gold*, for that is the plainer and the less liable to be misunderstood. His reason is *this*: He has had an opportunity to travel, and has met with some that made a bad use of this name, that had imposed upon the simple, and given a mixture, an *aurum potable*, with arsenick in it, instead of an *aurum only*.—Now because both are called *aurum*, the ignorant imagine 'tis the very same, and take in poison with the mixture:—The other, suppose, has been in a place all his life where no such imposition was ever attempted; and having never been used to understand *aurum* in any other than its obvious meaning, without any additional *potabile* or arsenick, is, and he thinks justly, offended, and begins a warm debate about the change of the name, as if the gold itself was gone. Now, 'tis the design of the following sheets, to make a reconciliation as far as I can; and to endeavour to prove and demonstrate, that *aurum* is *only* Latin for *gold*, and that both are the very same thing in *substance*, tho' not in sound. This is my design; how it will be executed in the end, I must leave others to judge.

But,

(f) Psa, xii. 3. (g) 1 Cor. iii. 11. 12.

But, if after all is said and done, any still will have it, that gold means *straw*, and the like, I cannot help it; only this I would offer to serious reflection, whether it be not every man's wisest method to examine the materials of the building? for we are often deceived by "wisdom being *darkened* with words." If we mistake the meaning of one another, we may very easily pass a wrong judgement both of persons and things; the consequences of which may be seen and felt, when it is not in our power to remedy them. The church is God's building; let not those employed in it make a Babel of it, because our languages were then diversified; and consequently we have a right from him who did it to express our ideas by different sounds. Suppose one man shall insist to "express in one word," what another may chuse to use two or three for, ought the former to beat out the brains of the latter for his periphrasis, especially when the latter is full as significant, as expressive of the true idea, as the other? A time indeed seems to be promised, when the Lord will return to the earth "a more pure language." — But this time, in its utmost perfection, is not returned. It is long since **וַיְהִי כֹל־הָאָרֶץ שָׁפָה אֶחָת וּדְבָרִים אֶחָדִים** It is true, in the days of Nimrod, God made a Babel of the work of *men*, and stopped their *vain* design of a tower to reach the heavens, by confounding their lip and language. — But we make a Babel of God's *building* by such unhappy measures: And I wish we may not hinder *that* building from reaching the heavens, by the babbling of our tongues and pens.

From these and the like principles, and with such salutary views alone, I undertake, in the
name

name and strength of Jehovah, to lay before the view of the public, the real merits of the cause, so far as I am able in the compass of my sheets. Not moved by malevolence, or the impetuous gusts of passion; neither blinded by prejudice, nor bias'd by party-zeal; but purely in the vindication of (what I take it to be) injured innocence, *truth* misrepresented, and therefore, no doubt, as ill understood. There's nothing more far from my thoughts, than to say any one word to offend the living,—or injure and maltreat the dead. If at any time I speak plain and home, and some interrogatories seem pretty pointed,—they are not intended in the least, either as *daring* challenges to provoke the spleen, or insult the understandings and judgements of others; but either to awaken the attention of the reader, make my appeal according to the title, or set what I take to be the truth in a stronger point of view, lest I should sacrifice it to a vain timidity.

I often mention the author of the preface under the name of the *Editor*; but not once, that I know of, in all the performance, with the least gall in my heart, or venom on my pen. No, I am as great a stranger to him as he is to me; I have heard him (if I'm rightly inform'd of the person) with pleasure and profit both; and I revere his office, his character, and age. My soul long mourn'd in secret, and pitied what I take to be his inadvertency, that did not *search* to the *bottom* of the matter, before he produced his performance to public view. This has laid either me, or some other, under the disagreeable necessity of appearing in print, under such circumstances as I never expected to have seen my name; I mean what looks something like a religious dispute.

dispute. These are what I have many years endeavoured to avoid, for the preceding reasons. Yet nevertheless, a timid silence is in some cases criminal. We are often obliged to cover our heads, when we are not willing to smite our opposers. This is the intention of the following sheets. I'll wrangle with none. But if any one require me to do it, I'll do my endeavour to give him a reason of the hope that is in me; and do it the rather, because I live *to learn*. If any therefore in conversation make an inquiry, my business is to answer as well as I can, and as willingly receive as give instruction. I said, in conversation; for in print I never appeared in the field before. Reluctant it is that I come at last—Come, how? Quite alone, except God be with me, as I hope he is. There is not a *preacher* in all the three kingdoms has the least intimation of my present performance. Nor do I know in the least how my seniors may take it. Perhaps, it may then be inquired, What were my motives? I have told you in part; but I will tell you still more. I will open my heart to the people I make my appeal.

1. I knew more about the book called *Aspasio Vindicated*, viz. *how*, with what *view*, and by *whom* it was performed, &c. yea, abundantly more than I either have, or need declare.
2. I was so well acquainted for a good many months together with the principal author, who had told me so much about it in our various conversations together, that to more than two or three, as soon as I heard of the book, which was some *weeks* before I read it, I told both the spirit of it, and a good part of its contents.
3. Mr. Wesley had *sufficiently* answered it already. You will say how, or when?

1. By answering the personal reflections.

tions. 2. By asserting the contrary to what he was charged with, in regard to doctrine. 3. By denying the charges relating to doctrine, and appealing to his writings for proof, &c. This was sufficient enough, according to his laconic method. But, 4. A great weight of the argument lay there; and his writings, that could afford the greatest satisfaction against those charges, were, for the most part, out of the compass of poor people, by reason of the highness of their price. — Therefore I have here collected a few, (out of a hundred times more), and set them now to answer for themselves. These I have (few as they are) marshalled into such order, and intrenched with such arguments, as I am apt to believe have made them *invincible*, if not invulnerable. But of this others must judge. However, what I have done, is not one tenth part of what might have been done, tho' I think them sufficient for the purpose. Why so? it may be said, Why did you not march up all your forces at once? I answer, for the following reasons: 1. I had not sufficient time; for two weeks ago (and now it is finished, except a few corrections) I had not the least intention of this, no more than the child unborn. So that, whatever it be, there were no more than twelve days employed in the work, from its frame being conceived in my idea, to its appearing as you see it now, saving the alteration of a few words, and the addition of a few sentences or letters. And this may account for many inaccuracies of style, method of composition, and the like. What you see are the pure outflowings and overflowings of a warm, and, I trust, of an upright heart. Some may say, Then why did you bring it forth so soon and imperfect to public view? I answer, for the very same

same reason that I first formed the plan in my mind, and framed the building in my book, *viz.* because I thought it was *necessary*. But others may ask a quite opposite question, to whom I must give a quite opposite answer, namely, Why did it come no *sooner*? I answer, because I no sooner saw it *absolutely* needful. I lived in good hopes, and so did Mr. Wesley, as he had made his appeal to his writings, that they would sufficiently justify him. Consciousness of innocence is a sufficient shelter from foul detraction. He knew, and I knew, and ten thousand in Great Britain knew, that there was no need of any other at all, would but people have opened their eyes, read in those works of his treating upon the subject, and in spite of their prejudices, they must have seen the truth shining throughout them.

In the *last* place, it may be objected, both by foes and friends: "But if my seniors and fellow-soldiers knew nothing of *this*, from its conception *in embryo*, to its present maturity, was I not a little self-confident to engage *alone*?" I answer, first, The work is purely *defensive*. It is by no means *intended* to (God grant it may not) offend or hurt any person whatever, nor any righteous cause. Some persons may object, But if what you say be true, must it not necessarily hurt the Editor, by lessening him *some* way or other in people's esteem? I answer, this is impossible, in the judgment of *charity*, (to whose umpire I always refer, and by whose sentence I would always willingly stand). For, 1. Will charity condemn a man for doing his *best* to stop the growth of what he thinks to be erroneous and hurtful to the cause of God? Or, 2. Suppose he may have been under a *mistake*, who are free from *them*; while in

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the house of their pilgrimage? No, no, read the character of the umpire in 1 Cor. xiii. and consider her *mantle* and vail in Prov. x. 12. then judge yourself what sentence she will pass. But it may be said, in “*so* saying, dost thou not condemn thyself in some of the following queries?” I answer, I am not conscious of it—I do not know *one* that I did not *think* useful, either for elucidating the subject, appealing to the public or the Editor himself, or to push my pointed argument, contained in the bowels of it, into the heart of the reader; not indeed to *hurt* him, but to *help* him to understand the subject the better. By the judgment of charity, therefore, I desire to be judged myself, and refer to this *key* to open my meaning. But, secondly, Neither was it self-confidence, but confidence in the goodness and strength of my cause. But perhaps my friends, and the friends of what they love and think to be the *truth*, may be ready to say, How durst *you* come into the field, and much less alone, lest the cause should be hurt by the *weakness* of him that defends it, and so be offended like David’s brethren? 1 Sam. xvii. 28. I answer, for that very reason I chused to enter the field *alone*, that the whole *blame*, and all the *hurt*, if there be any, may rebound upon my own head—and the public know that it is not the Methodists that *reply* in general, but myself only in particular. And “what have I now *done*? Is there not a *cause*?” 1 Sam. xvii. 29. Yes, my friends: The alarm is sounding in every place: And most people are saying, we therefore *do* not reply, because we *cannot*. But the above may *instruct* them in better reasons: And I hope what follows will *convince* them, that we *can*. But I must conclude my introduction,

roduction, lest the head should swell bigger than the body itself. I here insert two or three Hymns, made at Aberdeen above a year ago, that may serve to shew the Author's judgment in the subject of the present debate.

TO GOD OUR CREATOR.

H Y M N I.

Immortal Being, by whose sole aid,
The earth's foundations first were laid,
At whose command, a world was born
From chaos, and th' abyss forlorn.

II.

And still the same almighty word,
That gave it birth, doth yet afford
A magazine of richest store,
To bless, and feed the humble poor.

III.

Whose lib'ral hand supplies the wants,
And feeds the meanest of his saints;
Whose eyes fly round from pole to pole,
To save, and succour ev'ry soul.

IV.

Thou great Almighty King of heaven,
To thee all praise be alway giv'n;
Thou rul'st in heaven, and earth, and hell,
And all thy works thy goodness tell.

V.

To thee, lo! all our souls we bow,
And prostrate fall with rev'rence low;
We own thy sceptre, and thy sway,
And gladly would thy will obey.

VI.

Accept the tribute of our praise,
The joyful accents, humble lays,
Which now to thee we gladly bring,
Our God, our Saviour, and our King.

VII.

Reign thou *alone*, by all ador'd,
In earth, and heaven, the common Lord;
Reign thou in *us*, our sins subdue,
And all our souls in love renew.

VIII.

And when we are renew'd by grace,
Rais'd from the ruins of our race;
We then will praise redeeming pow'r,
And triumph in a dying hour.

H Y M N II.

My spirit fails! appall'd my heart;
Pale horror seizes ev'ry part:
I stand aghast: methinks I see,
A world ingulph'd in misery.

II.

Fall'n from the heights of heav'nly blest,
And sunk in whirlpools of distress;
Lo Adam's sinful race they ly,
Beneath the fury of the sky!

III.

See how the pointed light'nings come,
To execute their awful doom!
The thunders dart in furious wrath,
To punish them in hell beneath.

IV.

Hark! hark stern Justice cries aloud,
To all th' avenging hosts of God,
"Haste—vindicate affronted grace,
"Consign to hell yon rebel-race."

V.

But is there none to interceed,
Or rise their ruin'd cause to plead?
Is there no mercy now in heaven?
Nor ransom ever can be given?

Yes:

VI.

Yes: see on yonder azure throne,
Replete with love, th' eternal Son
Sits sympathizing human woe,
With soft compassion on his brow.

VII.

He bids the flaming lightnings stand,
He holds the thunder with his hand;
Steps from his throne, and leaves the sky,
A veil'd, incarnate Deity.

VIII.

A substitute for man he stood,
His sins did expiate with blood:
Quench'd the fierce fire of angry heav'n,
And dying—spoke the world forgiv'n.

IX.

The prince of hell he triumph'd o'er,
And death itself confess'd his power:
For tho' as man he shed his blood,
He rose, and conquer'd like a God.

X.

And then a victor, swift he flies,
To take his seat above the skies:
Cherubic hosts all hail him home,
And seraphs shout to view him come.

XI.

Then mounts again the dazzling throne,
To plead for man what he had done;
The Father all-propitious hears,
And grants the answer of his prayers.

H Y M N III.

What prodigies are these I view?
Are all a dream, or are they true?
The earth from its deep centre shakes,
Its strongest pillar bends and breaks,

II.

The mountains tremble, rocks are cleft,
And of their apathy bereft,
Insensible no more remain,
But sympathize with mortal pain.

III.

All nature in convulsions lies :
Loud thunder rends the frightened skies :
The sun himself forgets to shine,
And robs the earth of light divine.

IV.

The graves have lost their power to keep
The dead repos'd therein asleep ;
The dead arise, their graves look out,
To see what mortals are about.

V.

The heavens sympathize with earth,
And mourning take instead of mirth ;
All nature clad in sable night,
Partakes the universal fright.

VI.

Tell me, ye mortals, if ye know,
The cause from whence these wonders flow ?
" 'Tis JESUS dying on the cross,
" A victim sacrific'd for us.

VII.

" He dies to ransom us from hell,
" And raise us with himself to dwell,
" Invested with a glorious robe,
" And seated next the throne of GOD."

VIII.

No wonder that the earth and skies,
Shou'd with their *Maker* sympathize ;
Tho' man without a tear could see,
His Saviour dying on a tree !

IX.

When *man* regards not, *earth* will groan,
And *heav'n* its suff'ring Maker mourn :

The

The hosts above his passion saw,
And shouted when HE struggled thro'.

H Y M N IV.

In JESUS' righteousness divine,
Imputed, and imprest, I shine :
Nor need I fear to meet that day,
When earth, and heav'n, will melt away ;

II.

Array'd in this thrice-holy robe,
More grand than monarchs of the globe,
My soul will vie, for splendor bright,
With seraphs in their robes of light,

III.

Can angels in their bright array,
E'er look more brilliant or more gay ?
Or Sol's meridian glory shine,
With half such effulgence divine ?

IV.

Could all the Indian golden ore,
Convey'd from earth's remotest shore,
Enrich poor mortals like to this,
JEHOVAH—GOD, *our righteousness* ?

V.

Nor art, nor nature in their prime,
Are half so beauteous or sublime ;
Nor all the glories of the globe,
Can make so fine, so firm a robe.

VI.

The spark'ling gem, the dazzling star—
The glories of creation, are
By far too mean to paint the worth,
Or shadow half its glory forth.

VII.

When I invested with it am,
And at the marriage of the Lamb ;
Approv'd shall stand by GOD above,
And share the happy feast of love ;

Yea,

VIII.

Yea, cloath'd in this, I bold shall stand,
'Midst angels pure at GOD's right hand,
Nor fear fell dæmons power or spight,
But sing among the peers of light.

IX.

With righteousness upon my breast,
By faith imputed, and imprest,
Approv'd in holiness divine,
In Jesus': glorious image shine.

X.

Accepted thro' redeeming love,
I boldly claim my seat above:
When sav'd, and sanctify'd by grace,
To see without a vail *his* face.

T H E

T H E
R E P L Y.

I Have had a distant regard to the performance before me in the introduction: but must now draw nearer the field of action. Not to hurt my opponent who proposed the objections, but to help my readers to understand the merits of the cause, and defend the truth against unjust aspersions;—to clear it of the difficulties it labours under by misrepresentations; and let the world see the whole of the matter, by solving the objections that are levell'd against us. Warm debates often hurt, rather than help the cause we engage in: when heat and passion get the start of our reason, they raise such a cloud of dust in our way, that we often miss the path of our duty, and even murder the thing we're endeavouring to rescue. I hope I shall steer wide of those rocks where too many have split upon, and keep my mind in a calm all the time I'm engaging.

Disputes too often gender strife,
And tender minds pervert;
Destroy religion's power and life,
And do weak Christians hurt.

Let not me kindle what I want to quench.
Set a watch, O thou who made the heart, that no-
thing may issue out contrary to pure love: suffer
nothing

nothing to flame in my breast but love to thee, to thy truth, and to the person whose performance I examine.—Where the subject is important, I'm obliged to be very plain; nor can any judicious Christian be angry for that. "Let the righteous smite me, (said David), it shall be a kindness; † yea, let him reprove me, it shall be an excellent oil." In such a disposition, and with such views, I desire to smite the heart of the objections, if I can, and yet spare the head of him who proposed them—by giving an honest, amicable, and affectionate reply—

I. First, To the recommendations of *Aspasio Vindicated*. And,

II. Secondly, To the Editor's other objections to the end of the preface. I am,

1. First, To find a reply to the recommendations of *Aspasio Vindicated*; to the top of page 4. preface.

"Mr. Hervey's writings have gained *such* a favourable reception among Christians of all denominations, that nothing farther need be said to recommend his defence of *Theron* and *Aspasio*, than to assure the public; that it contains the strongest internal marks of being genuine; and is equal, if not superior, to any of his controversial pieces published in his lifetime."—

Reply 1. Few have been more agreeably entertained with this kind reception of Mr. Hervey's writings, than the writer of this reply. Often have I pleased myself with thinking, surely "the days march on apace, when the watchmen of Israel

† חסד *Benignitas, benevolentia, beneficentia*, when it flows from a "pious, benign affection to do good."

Israel will see eye to eye in Zion ; and, in the main principal things of the gospel, be of *one* mind and *one* judgment,—when the golden age shall return again to unite Christians of every name : when

“ Love, like death, hath all destroy’d,
Render’d all distinctions void ;
Names, and sects, and parties fall,
And thou, O Christ ! art all in *all*.” But,

2. To lay *such* stress upon *this* kind reception of his writings, as to make it an *argument* to *recommend* a posthumous book, that confessedly “ emerges out of darkness, and got into the world as it were by stealth,” is to burden it with a weight that it is neither able nor willing to bear. In order to be sensible of this, let us but view this manner of reasoning. “ Mr. *Hervey*’s writings (published in his life-time) have gained a favourable reception,” &c. But a book has “ emerged out of darkness, and stolen into the world,” with *his* name in the front ; therefore Mr. *Hervey*’s writings are *such* “ a recommendation of this book, that nothing more need be said to recommend it than,” &c. Where do *you* see the consequence *flow* from the premisses ? are they not derived from a different fountain ?

3. I should rather have reasoned thus : “ Mr. *Hervey*’s writings have gained *such* a favourable reception,” &c. that it will be doing dishonour to his name when dead, as well as injury to his works, (by which being dead he yet speaketh), if any thing be fathered upon him that is unworthy of his pen, his spirit, and temper ; or that cannot shew a clear and undeniable proof of being his own legitimate performance, *without* having any other

other suspicious marks to the *contrary*, &c. But a book, confessedly, by the publisher himself, having Mr. Hervéy's name in the front, "emerges out of *darkness*, and *steals*, as it were, its way into the world;" (a) therefore it is, at least, very *probable* it may have *stole* his name along with it, and is, at best, but a very suspicious circumstance; therefore, I will be very cautious that I be not deceived by *appearances*: for, if it should *not* be his, it is great robbery and couzenage to come in *his* name: besides, it *may* be attended with the worst of consequences to religion in general, as well as individuals; and therefore, till I have full *proof*, I will at least suspend my judgment in so *dark* a matter. But,

4. That it "contains the *strongest internal* marks of being *genuine*," is another thing that deserves to be inquired into. The Editor does indeed "assure the *public*," That that is the case. But as the public are the best *judges* in cases *referred* to their disquisition,—I see nothing that *this* assurance itself amounts unto, but that the Editor himself thought *so*: and doubtless will give *others* the same *liberty* of thinking (perhaps *otherwise*) for themselves.

5. As its genuineness appears by its *internal* marks, it might be worth while, if there was any necessity, to examine them a little: but as this has been done sufficiently already, I refer the reader thither for satisfaction (b). It is indeed saying much in few words, to say, it "is *equal*, if not *superior*, to *any* of his controversial writings published in his lifetime." These writings speak for themselves, and stand in no need of any recommendation

(a) See Ep. to the reader prefixed to the Vind.

(b) Ans. to Asp. Vind. by J. Wesley.

mendation whatever. But whether this does or not, it is certain, it is not without one. Nevertheless my own judgment is this ; If it must be Mr. *Hervey's*, its true name should be *Ichabod* (c). My reasons for the name are the following : 1. It is an untimely birth, as I am informed it was not, confessedly, *finished* in Mr Hervey's lifetime. 2. Born *after* the death of the father, which is the *true* reason of its coming into the world this way, seeing Mr Hervey desired, among his dying words, that it might never be published at all. *Vid.* the introduction. But, 3. and principally, because I may ask with but too great reason, Where is the *glory*, (d) the glory of the book itself ? Is it not the glory of every book to be *true* and *useful* ? But, 1. If there be any weight in Mr Wesley's answer, and in my arguments added to his in this little piece, it is not *true*. 2. The Editor himself, a little below, confesses "*mistakes*" in it, both in doctrinal sentiments, and scriptural illustrations. — Now, if it mistake in these, it cannot be said to be *all* true, by the Editor's own confession. 3. Neither can it be well calculated to *do good*, if it be not *true* ; and how its *mistakes* will contribute to that end, I need not inquire. Lastly, if there be any solidity in the preceeding reasons, and real truth in the Editor's recommendations, the consequence is but too plain, namely, those writings of Mr Hervey that were published in his lifetime, are "*equally untrue, and equally unprofitable.*" In what useful sense, then, can this be *superior* to them, when it proves them mistaken ? But, 2. Where is the *glory* of Mr Hervey himself, if all his works are so full of mistakes ? His remembrance is dear

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to

(c) 1 Sam. iv. 19. ult. (d) The English of Ichabod.

to many. But if this be the case, as it appears from the above, we may truly say, in mournful accents, Where is *his* glory? His friends, and the friends of piety and godliness, may imitate Ichabod's mother, 1 Sam. iv. 20. "But she answered *not*" for very grief of soul.—Alas! How is our gold become *dross*, and our wine mixed with *water*! I need make no reflections on this mournful occasion. But, 3. Where is the *glory* of God? Is his righteous cause promoted by *untrue* measures? Rather, Is not this the way to open all our gates to let in our *enemies*? O "tell it not in Gath, publish it not in the streets of Askelon, lest the Philistines rejoice, lest the uncircumcised *triumph*," while the virgins, the daughters of Israel, mingle their cries, and sit in solemn sackcloths, lamenting, "How are the mighty *fallen*! fallen in the *midst* of the battle!" Yea, the true friends of Mr Hervey may weep and say, I am distressed for thee, my brother! — Very pleasant hast thou been to me. Then conclude their ditty, "How are the mighty fallen! and the *weapons of war* perished!" 2. Sam. i. 25. 27. I say "the *weapons of war* perished!" For, it is certain, Mr Hervey's writings have gained a favourable reception among Christians of all denominations, and have been weapons by which God has done great things, in instructing the foolish, convincing the erroneous, &c. &c. Therefore, alas! his weapons, his simplicity, and integrity, his accuracy, mildness, benevolence, and the like, must have been sadly fallen—yea, I had *almost* said perished, while he was thus employed in writing mistakes, &c. Was my voice strong enough to reach him through the concave of the heavens, I would cry as David to the woman of Tekoah,

Tekoah, "Hide not from me, I pray thee, the thing that I shall ask thee: Is not the *hand* of Joab *with thee* in all this?" Nor am I *without* ground to believe he would *reply*, with regret that ever it was published, "He put all these words (or most of them) in the mouth of thy servant (e)" Is it not doing justice then to the memory of the dead, as well as to the writings that survive him, and the cause of religion and virtue, to ascribe to the hand of the same Joab, whatever the Editor himself confesses to be *mistakes*? &c. Besides, What *good* end can it possibly serve to lay them upon him? Perhaps it may be said, "To shew that Mr Wesley is by no means so orthodox" as he may have been (by some) imagined to be? I answer, By no means: For, was the book true, and the charges in it just, whoever the author was, that is at best but a *circumstance*, and would not alter the *fact* at all. Truth is the *same*, and so is falsehood, by whomsoever *affirmed* or *denied*. Now, the design of these papers is, "by manifestation of the *truth*," to lay the matter naked and bare to the eyes of the public, to judge righteous judgment.—Neither am I at all sollicitous with regard to *my* present undertaking, *Who* was the author of the Vindication. When I come to that part of my subject, the point will be, Are the facts *true*? *not*, *Who* wrote them? But,

7. Supposing I can prove it *impossible* that the facts should be *true*, among such a train of circumstances to the *contrary*, Will it not be injuring the *innocent*, to father the book upon Mr. Hervey, as his principal performance, as well as a bad execution of his dying request? And supposing it should do any *harm* to any person whatever, *Who*

D 2

will

(e) 2 Sam. xiv. 19.

will be chargeable for that harm, but those who brought it out of the *dark* to which Mr Hervey had doomed it? And how will they face either their Maker, or *him*, in the day of account, yea, or the persons either, whom it has injured by their means? Review this reasoning when you have read thro' what follows, and searched the matter to the *bottom*: Then judge for yourselves.

The Editor goes on:

"It was printed in England a few months ago, but *not* published: So that, it is believed, not four copies of it have reached Scotland. (Possibly the Leed's printer would scarce have ventured to have done it to this day, seeing the whole town could confute its contents). The *subject* is *deeply* interesting, the manner in which it is managed *scriptural*, judicious, and animated."——

Reply 1. If there be any *weight* in the observations and reflections contained in the present undertaking, and in the authorities adduced to vouch them, it is great *pity* (to say no more) that it should ever have been published at all; at least Mr Hervey *seems* to have thought so; perhaps the editor himself may some time think so. In the mean time, you may see the reason why I call the gentleman that prefaced it, by the name of the *Editor*.

2. It is readily acknowledged, the "*subject* is *deeply* interesting," in many more senses than *one*: Is it not *deeply* interesting, 1. To Mr. Hervey's character and writings? Judge of this afterwards. 2. To those that *caused* it to "emerge out of darkness, and get into the world as it were by stealth," (let them weigh the matter well in God's balance)? And, 3. To the public in general. Ought not they to examine the thing to the bottom,

tom, lest they should be imposed upon, and consequently receive an illegitimate child in the stead of a *true* heir? For, if this performance be equal, if not superior to *any* of Mr Hervey's controversial writings, published in his lifetime, Ought it not to wear the *laurels* before them all? 4. To the character and writings of Mr Wesley, as will appear hereafter? 5. To the cause of God and religion: and that, among other reasons, because, 6. The subject-matter of it is so very *essential* to the being of true religion itself, since it is no *less* than that of a *sinner's* justification before a *holy* God. Now, an error in the *foundation* is often *fatal* to the whole *fabrick*. (And what if there should be some found even in this?) Let us briefly state this deeply interesting subject, the better to understand it. I shall do this, by laying down Mr Wesley's sentiments in the point (for the most part in his *own* words, abundant proof of which you will have below). Take them as follows: Mr Wesley *uniformly* asserts, ("and that without wavering since the year 1738,") 1. That *no* man is *justified* in the *sight* of God by any *works* done by him of any kind, either *before* or *after* believing. 2. That neither is he justified by his own righteousness, *i. e.* sanctifying grace *inherent* in him, no more *justifies* than his own *outward* works do. 3. That the righteousness of Christ (including both what he *did* and *suffered*) *imputed* to us, and *received* by a true and lively *faith*, is that which *alone* justifies any man in the *sight* of God. 4. That *faith itself* does not justify, (having no more *intrinsic value* than our works), but only as it receives Christ, and is itself the *gift* of God, or, as he expresses it himself, "We conclude then, that a man is justified by faith—and even by
D 3 this,

this, *not as it is a WORK*, but as it *apprehends* Christ." *Vid.* Not. Rom. iii. 28. That neither *faith* nor *works* have any *merit* in them at all. *All merit* being in the righteousness and blood of Christ only. 5. That when we are *justified*, our sins are forgiven, our persons *accepted* and *imputed* righteous in the *sight* of God, and are then made *heirs* according to the hope of eternal life. This is *his* notion of justification, which you will find proved by his own words below. But then, for the sake of avoiding any mistake in his meaning, by the manner of his speaking, it is necessary to observe, he maintains, that it is all *conditional*. Perhaps you may say, *that* is the very thing that renders his doctrine so very exceptionable. I reply, Possibly it is *only* from the *ambiguity* of the word *condition* that makes *you* think so. You, by condition, may understand a thing of *value*, given for another, in the way of *barter* or *covenant*: But where do you find Mr Wesley use the word in *this* sense, unless it be to confute it? He tells you himself in what sense he uses it, in his first volume of sermons, and explains it at *large*. His words are, "Faith is the *condition* of justification, *I mean*, a man cannot be justified *without it*." Do *you* think he *can*? Not, if the Bible be *true*. It is in this sense, and in *this* sense *only*, that Mr Wesley preaches and maintains a *conditional* predestination, and final perseverance, conditional justification, conditional salvation, &c. In a word, where does he use the word *condition* in all his writings in any other meaning? I appeal to his writings for proof. Perhaps you may say, "But I cannot understand it yet; he talks so much about *doing*, that I fear he means something else at the *bottom*." I will do my endeavour to make you understand him then.

Supposing

Supposing a man to be in Edinburgh, and his Majesty commands him up to London, can he ever get thither without he be someway conveyed? Must he not use the means? Suppose walking, riding, sailing, &c.? Why, that is *all*. Use the means, and God will bless them. But it may be said "We are *weak*, and we can *do* nothing of ourselves." 'Tis true. And did you ever see fallen *weak* humanity better described than in the first part of his book upon Original sin? I believe the whole compass of learning, whether antient or modern, can scarce *exceed* it: Let the reader judge. Supposing then, you should say, But if Mr Wesley believes that man is so *weak* and *low* of himself, why does he talk *so much* of peoples *doing*? I answer, Because, tho' he maintains, that *without* Christ we can do nothing; yet he maintains, that the grace of Christ is *sufficient*, and that, thro' his strengthening us, we can do *all things* compatible with mortality. But farther, it may be said, Do not the Scriptures say that man is *dead*; and can a dead man *do* any thing? I answer, Do the Scriptures say that a *believer* is dead? Rather do not they say *exactly* the *contrary*? Now, cannot a *living* man do *any* thing? Perhaps you may say, *Not* that has any *merit* in it: And Mr Wesley says *exactly* the *same*. But again, it may be said, "Does not Mr Wesley *call* upon sinners to repent, and say, that they *must* repent, believe, &c. or else they cannot be saved?" I answer, Do not the Scriptures *do* the *same*? "But cannot man repent, if *he will*?" I answer, No; not till God *make* him willing. Where does Mr Wesley say otherwise? The sum is, Mr Wesley maintains that a man *must* sow *in order* to reap: But then he maintains, that God both finds him the *seed*, supplies him

him with *means*, and sends him the *increase*. But, for the better understanding of what follows, it may be useful to observe farther, Mr Wesley does not believe or maintain, that a person is "*really, perfectly, compleatly, and gloriously* righteous," when he is only *justified*. No; he maintains, that *that* will not be the case in reality, till he is justified and sanctified *both*. He believes there is a wide difference both in the meaning of the terms and the subjects themselves. Persons may be *justified*, that is, pardoned and accepted of God, *imputed* righteous, and dealt with *as* such, who, nevertheless, both have actually, and a long time may have, a body of sin within them, which yet must be *removed* before they can be said, in a *sound*, scriptural, Protestant sense, to be really and wholly *sanctified*; or, "*really, perfectly, compleatly, and gloriously* righteous in the sight of God."

To set this matter, this "*deeply* interesting" point, in a fuller light, allow me to relate the most important controversy that I ever held in my life: And nothing but the same necessity that obliges me *now* to write, forced me then to argue. See the introduction. Being challenged to a dispute by W—— C—— in the city of Norwich, the *points* were these: "Whether a real believer in Christ be *really, perfectly, and compleatly* holy, when he *first* believes in him? Whether there be any such thing as real *growth* in grace? Whether a believer needs any more holiness to be derived into his soul *from* Christ, after justification; or whether Christ be not *our holiness* in the same manner as he is *our righteousness*, viz. by imputation? That is, in one word, Whether that holiness that the Scriptures say is *necessary* for salvation, and without which no man can see the Lord, is to be *derived* from Christ
into

into us, or whether we have it *only* in Christ by our *union* with him? He took the affirmative, I the negative side of the question. He averred, That "the moment a person is *justified*, he is entirely sanctified *also*; and from *that* moment, to the day of his death, he is as holy *in* himself as he ever will be—yea, from that moment, *in* himself to the day of his death, he is never a whit the more holy or the *less* holy,"—You may see the *same* sentiments in his printed works. After we had disputed the point for two hours or more, I at last said, Does it not follow from hence, that *sin* in a *believer* is *no* sin; and that he may *commit* it with *impunity*? He paused a while,—and then answered, YES. "And suppose I live and die in the commission of any *sin* whatsoever, I *know* I shall go to heaven." The company broke up, and cry'd "Enough, Enough; we *now* see whither Mr C—s doctrines lead unto." Permit me now to propose a few queries to the public, to whom I make my appeal.

Query 1. Was there not *great* need of a preservative from such doctrines as these, when they were artfully handed about, and by but too many received, and that in the very *terms* of Mr Hervey, or *nearly* so, as far as art could shape them to the purpose, (tho' never intended in *that* sense in the least by Mr Hervey), and even at the same time that very person pretending Mr Hervey's authority for it, and if any one doubted the fact, would often produce a piece of a letter with Mr Hervey's name at the bottom? Whether Mr Wesley's preservative was adapted to the purpose aforesaid, is neither the question nor my business to inquire.

Q. 2. Whether the *leading* proposition in Aspasio Vindicated, be not *nearly* allied to *some* of the points

points of the above debate? Whether the author ever insists upon *real personal* holiness, to be derived *into US from Christ*? I mean what we usually term sanctification. Let it be examined thoroughly, and be not *deceived by appearances*.

Q. 3. Whether Mr Hervey's being *conscious of this*, or something *like this*, is also that Mr Wesley and his doctrines were therein *ill used and misrepresented*; whether this was not the *real cause* that made that honest, pious, good man upon his death-bed desire, that *that book might* "not be *published at all*? At least, is not this a *more probable* reason than that in the epistle before it, *viz.* "That
"the publication has been so long *deferred*, 'tis
"probable, was owing to the respect born by the
"friends of the deceased, to the Reverend Mr
"Wesley:" Let the impartial judge.

7. As to the "*manner in which it is managed*", I refer, 1. To the book itself, to be compared with Mr Hervey's writings published in his lifetime; 2. With the following concession of the Editor himself, "*mistakes there may be, &c.*" 3. To Mr Wesley's answer.

8. How "*scriptural*," appears from the last reply. Can that be *scriptural* which mistakes, 1. Scripture-illustrations, (*I should rather have said proofs*); 2. Doctrinal sentiments, allowing they were the *lesser sort only*, and but *few* in number likewise? By the *same* charitable allowance, however, I hope soon to make it appear, at least to the discerning, that the Editor must either allow Mr Wesley to be *orthodox*, or himself possibly a little too *partial*; which subject you may consult these texts of Scripture upon, Jam. ii. 1. Acts x. 34. 35. Rom. ii. 11. Let not the reader *forget this* remark, as I may possibly have use for it hereafter.

9. It

9. It is true, "Mr Hervey was a workman that needed not to be *ashamed*;" which I confess is a reason with me that would make me hide my face for very shame, "if the adversary was *near*," ever to think that the Vindication was his *own* sole performance, yea, and blush in *secret* before my Maker. Would it not teach me this lesson? "Let him that thinks he standeth, *take heed* lest he fall."

10. "He was too *wise* and *good* to arrogate to himself infallibility,"—and his *friends* have given a specimen, *that* they are very far from thinking him so. It was no doubt a *sufficient* reason (or reasons rather) that made that *good*, *wise* man, with his "last breath," declare, that he would not have it to "be published at all"—However, others it seems, more wise than the pretended author, think they know *better* than he did, and consequently are *less* fallible than *him*. But I persuade myself, (and for *his* sake I should be sorry to be mistaken), these papers will let the public see, if they did not before, that the judgment of those that "emerged it out of darkness," was more fallible, and dark too, than his who would have had it *remain there*. And,

Lastly, For such reasons as I have offered, and shall offer, to consideration, I incline to think the impartial reader will imagine that there are reasons *somewhere* or other, if Mr Hervey's humility or *knowledge* be esteemed as none, why the performance should have remained "*unknown* for ever." As to both its emphatical *usefulness* and *seasonableness*, I leave others to judge, as well as myself, when they have read to the *end* of my present reply. But why *useful*, I pray? It follows: "Many religious societies (or classes rather) have been lately erected in Edinburgh, under the direction

tion of the Reverend Mr John Wesley ; and most of their members *are* persons warmly attached to the doctrine, worship, and discipline established in the church of Scotland. Possibly the following sheets may *convince* some of them, that Mr Wesley is by *no means* so orthodox as they have hitherto imagined, in that doctrine of *justification* thro' the righteousness of Christ, which Luther esteemed the characteristic of a standing or falling church."

Reply 1. With regard to our *societies*, the plain account mentioned below might also have been called a *full* account, so that I need say no more about *them*.

2. That they are "*religious societies*" is a very great blessing. For religion is the *perfection* of our nature ; and, alas ! there is but-too little of it in the world.

3. In what sense these are "under the *direction* of the Reverend Mr John Wesley," I suppose the Editor is not well informed, seeing Mr Wesley acts in concert. And, besides, when we meet, more or less, every year to hold a friendly conference, depending upon God, and praying for his blessing, we usually part, singing as we go along,

Blest be the dear uniting love,
Which would not let us part :
Our bodies may far off remove,
We still are join'd in heart ;
Join'd in one spirit to our Head ;
Where He *appoints* we go,
And still in JESUS' footsteps tread,
And do HIS work below.

4. It

4. It is an argument in favour of the Methodists, That they do not wean or strive to wean the minds of their people from their mother-church : That they are members of our societies, and yet “ ARE (*to wit*, at the same time,) persons warmly attached to the doctrine, &c. of the church of Scotland” — For, if their warm attachment proceed from *Christian* love and union, then certainly it says no little in their favour, to say they ARE warmly attached, &c. Love is from God ; but the Methodists they have love ; and, *ergo*. Again, Christian union and fellowship are from God ; but the members of the Methodists society have Christian union and fellowship, (*viz.* with their mother-church); and, *ergo*. On the other hand, they who cause discord and division, are from the devil ; but the Methodists do not cause discord and division, &c. *ergo*. I should not have took notice of this, if it had not been to express my sorrow, that many of those called “ religious societies,” that have been set up in this kingdom, for many years before the Methodists came, seem not so “ warmly attached to the worship and discipline established in the church of Scotland.” How do you *know* but that God may have sent *us* to help to heal your *breaches* ? *This*, at least, looks more likely than otherwise ; I should be glad, if, by this opportunity, I could call to the remembrance of any what Mr Wesley said, again and again, these three years past, in the hearing of thousands in this part of Britain ; recollect and judge if it do not look, at least, as if we *intended* it.

5. What some “ may imagine of Mr Wesley’s orthodoxy,” I cannot say ; but I hope very shortly to prove, that Mr Wesley is “ by no means so”

E

heterodox

heterodox as Aspasio vindicated and the Editor would have us *imagine*. But before that I must,

6. Observe, that Luther's judgment was very just, and not improperly introduced, seeing, it gives me an opportunity to observe, that, indeed, according to it, if we are skilled in the signs of the times, we have reason to fear they look but *very* lowering at best. I wish every one laid it as much to heart as Luther did, and then the rising generation may probably have an established standing church. At *present*, Does it not look as if it would quickly *shake*? Seriously consider the case of Great Britain and Ireland, and speak. The Methodist teachers have an opportunity of seeing and hearing sometimes more than is agreeable upon "so deeply *interesting* a subject," as such a characteristic must necessarily be. But to proceed. I cannot help here, as my appeal is to the public, and as the public are so well acquainted with us, by reason of our preaching so often in all the public places of England and Ireland, and now in some of Scotland also—I cannot help, I say, addressing them in this place in a particular manner, and to call upon them to bear *witness*, Whether ever any of them, at any time, tho' they have heard Mr Wesley preach, perhaps fifteen thousand times or more, whether they yet ever heard him speak, from first to last, *one word against* justification by faith, according to the *true* Protestant doctrine as it is usually understood? Nay, but farther; I must appeal to all who have conversed with his *works*, with *himself*, or attended his discourses, if the contrary be not the truth. Have you not, *you* thousands and *ten* thousands in Israel, have you not constantly, uniformly, both by day and night, incessantly, and always, early and
late,

late, when you have heard him at all, invariably and uniformly declare, *that we are justified by faith alone*? In a word, Have you ever heard *him* change his style and *insinuate* the contrary? Cannot you likewise bear *witness* to the truth of the following facts, upon which the weight of some of the following arguments *stand*? Having thus made my appeal, I proceed to my point, wherein I shall easily shew,

I. First, That the Author of *Aspasio Vindicated* acknowledges that Mr Wesley ONCE maintained the *truth*, tho' he charges him with having *receded* from it.

II. Secondly, Prove by some *undeniable* arguments, that he maintains, at *this day*, the very *same* thing that the Author of the *Vindication* *owns* to be the *truth*, and from which he declares he was *then* departed.—But I shall, what may appear to some an arduous undertaking, by irrefragable arguments, undertake to demonstrate, in the

III. Third and last place, That, at the *very TIME* when he wrote the letter to Mr Hervey, he *then* was orthodox in the grand article of justification by *faith*, in the IMPUTED *righteousness* of Christ our Lord; notwithstanding what may appear to *some* in the letter itself to the *contrary*.

I am to shew, in the

I. First place, That the Author of *Aspasio Vindicated* acknowledges that Mr. Wesley ONCE maintained the *truth*, tho' he charges him with having *receded* from it. In order to *this*, I have nothing to do but cite a few passages from the *Vindicator* himself, which have received his approbation. Take the following: "Then will we sing the hymn which *once* expressed *your* sentiments, and *still* expresses *mine*." This is that

good old wine which ONCE made Mr Wesley's heart glad (a)". "Can any language express these matters more *clearly*, and affirm them more *strongly*, than those *emphatical* words in one of your *own* hymns? Let us for this faith contend," &c. (b) See also "the following lines——

Let the world their virtue boast,
 Their works of righteousness;
 I a wretch undone and lost;
 Am freely sav'd by grace:
 Other title I disclaim;
 This, *only* this, is *all* my plea,
 I the *chief* of sinners am,
 But Jesus *died for me.*" (c)

"You had not *always*, Sir, such an *aversion* to the phrase *imputed*, witness that stanza in one of your hymns——

Let faith and love combine,
 To guard your valiant breast;
 The plate be righteousness *divine*,
Imputed and *imprest.*" (d)

"This *imputed* righteousness was *once* your delightful *theme*, your song in the house of your pilgrimage (e)." "Those lines neither the poet nor the divine *need* be ashamed of——

My righteous servant and my son,
 Shall each believing sinner *clear*;
 And all who stoop t' *abjure* their *own*,
 Shall in *his* righteousness *appear.*" (f)

And

(a) Asp. Vind. p. 67. 68. (b) *ib.* p. 80. (c) *ib.* p. 144. (d) *ib.* p. 163. (e) *ib.* p. 224. (f) *ib.* p. 238.

And to add but one more quotation, as these are abundantly sufficient.

“ Grant this O Lord, for *thou* hast died
That *I* might be *forgiven*;
Thou hast *that* righteousness *supply’d*
For which I merit heaven.” (g)

Thus you see, *confessedly*, by the Vindicator *himself*, that Mr Wesley *once* maintained the truth. Then, in the

II. Second place, I am to prove, by some undeniable arguments, that Mr Wesley maintains at *this* very day the very *same* thing that the author of the Vindication *owns* to be the *truth*, and from which he declares he was *then* departed.

To prove this, I shall adduce a few arguments. My

1. First argument is, that those *very* hymns and books, out of which the Vindicator collected them, already cited with approbation, are at *this* very time *daily* sung by Mr Wesley and his teachers, societies, and congregations, throughout Britain and Ireland. And *therefore* are his present sentiments. See more of this shortly. My

2. Second argument I draw from Mr Wesley’s *own words*, in the preface to an hymn-book that he lately published, and which are daily sung in public and in private by Mr Wesley, &c. The words I shall cite are these — “ There is not an hymn, not *one verse* inserted *here*, but what *relates* to the *common* salvation. *—*Ergo*, it is Mr Wesley’s *present* judgment that the following collection all *relate* to the common salvation. Consider them well, and take them as following —

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“ Thy

(g) Asp. Vind. p. 78.

* Vid. P. Hymn. Sp. songs, print. Edin. 1763, p. 5

- “ Thy grace I *surely* shall receive :
 Thy death hath *bought* the grace *for me.*”
- “ Till my place above I claim,
 This *only* shall be *all* my *plea*;
 Friend of sinners, spotless Lamb,
 Thy blood was shed *for me.*”
- “ No *good* word or work or thought,
 Bring I to *gain* thy grace ;
 Pardon I accept unbought,
 Thy profer I embrace.”
- “ Full of guilt, alas, I am,
 But to thy wounds for refuge *flee* ;
 Friend of sinners, spotless Lamb,
 Thy blood was shed *for me.*”
- “ O love divine, what hast *thou* done !
 Th’ immortal God hath died *for me*,
 The Father’s co-eternal Son,
 Bore *all* my sins upon the tree ;
 Of nothing *speak* or *think* beside,
 My Lord, my love, is crucified.” —
- “ He comes ! and righteousness *divine*,
 And Christ, and *all* with Christ *is mine.*”
- “ Jesus, thou art *my* righteousness,
 For all my sins were *thine* ;
 Thy death hath bought of God my *peace*,
 Thy life hath made him *mine.*”
- “ This all my *hope*, and all my *plea*,
 For *me* the Saviour died.”
- “ Thou my pain and curse hast took,
 All my sins were laid on thee.” —
- “ They shall as their *right*,
 Thy righteousness *claim* ;
 Thy righteousness *wearing*,
 And *cleansed* by thy *blood*,
 Bold shall they *appear* in,
 The *presence* of God.”
- “ For *me* the blood of sprinkling *pleads*,
 And *speaks* me *justified.*”

“ Jesu !

" Jesu ! Thy blood and *righteousness*,
 My beauty are, my *glorious dress* ;
 Fully absolv'd thro' *these* I am,
 From sin and fear, from guilt and shame."

The following lines may be, not improperly, termed Mr Wesley's creed upon the present subject. To which *I subscribe*. I'm persuaded, if Mr Hervey was alive, he would have no objection to put his name down also. Reader hast thou? read — and answer.

" Lord, I BELIEVE thy precious blood,
 Which at the mercy-seat of God,
 For ever doth for sinners *plead* ;
 For *me*, ev'n for my soul, was *shed*.
 The holy, meek, unspotted Lamb,
 Who from the Father's bosom came,
 Who died for me, *ev'n me t' atone*,
 Now for my Lord and God I *own*.
 Yet *nought* whereof to *boast* I have,
 All, all thy mercy *freely* gave :
 No works, no righteousness are *mine*,
 All is *thy* work, and *only* thine.
 WHEN from the dust of death I *rise*,
 To *claim* my mansion in the skies,
 Ev'n THEN this shall be *all my plea*,
Jesus hath LIV'D, hath *died for me*.
 THUS Abraham the friend of God,
 THUS all heav'n's armies *bought with blood*,
 Saviour of *sinners* thee proclaim——
 Sinners ! of whom the chief I am:
 Naked from Satan did I *fly*,
 To thee my Lord, and *put on thee* ;
 And *thus* adorn'd, I wait the word,
 " He comes ! arise, and meet thy Lord !"
 Then shall heaven's hosts, with loud acclaim,
 Give praise and glory to the Lamb,

Who

Who bore our sins, and by his blood
 Hath made us Kings and Priests to God.
 Ah ! give to all thy servants, Lord,
 With power to speak thy quick'ning word;
 That all who to thy wounds will flee,
 May find eternal life IN thee.
 O let the dead now hear thy voice,
 Now bid the banish'd ones rejoice ;
 Their beauty *this*, their glorious *dress*,
 J E S U ! thy *blood* and *righteousness*."

Let me *here* ask the Editor, Is not *this* " that doctrine of justification thro' the righteousness of Christ, which Luther esteemed the characteristic of a standing or falling church ? " Let me then appeal to the public, how well a posthumous book, that " emerged out of darkness, and stole, as it were, into the world," could be thought to be calculated " to convince " any sensible person of Mr Wesley's unsoundness in that article, when we sing a compleat confutation of it as our creed or confession of *faith* (in that article) every day ?

What ! Does Mr John Wesley say of this very book, of these very lines, and letters, that they *relate* to the *common* salvation ? Then permit me to cite the last words of his preface : " Come then, all ye children of the Most High, and let us magnify his name together : Let us with *one* mind, and *one* mouth, glory God, even the Father of our Lord Jesus Christ." — Do you ask in what must we join ? I answer, in singing the following lines, the last I shall at present cite from that book.

" Still the small inward voice I hear,
 That whispers all my sins forgiven ;
 Still the atoning blood is near,
 That quench'd the wrath of hostile heaven ;

I *feel* the life his wounds impart,
 I *feel* my Saviour *in my heart*.
 No condemnation now I dread,
 JESUS and all *in him is mine*;
 Alive in him my living H E A D,
 And *cloath'd* in righteousness *divine* :
 Bold I approach th' eternal throne,
 And claim the crown thro' Christ *my own*."

Here is *quantum sufficit*, and much *more* behind, if you chuse to read the book itself. What shall I say? Is this "*claiming any alliance with Rome?*" I appeal to the candid of every denomination. Whether then will you believe, that book that "*emerged out of the dark,*" or the author (Mr Wesley) himself, when but seen in the *light*? Do Mr Wesley and his teachers sing hymns to confute their sermons, or to be confuted by them? *sing one thing to God, and write another thing to man?* sing one thing in streets and fields, cities and chappels, before tens of thousands every year, yea, every day, ever since the year 1738, to this very day; and yet *once*, at the *request* of a *friend*, a pupil, did he write a short letter, and renounced and confuted all at a stroke! Can any man in the world *believe* it? If he can, let him. Yet let him have patience and read a little farther before he conclude, lest I bring forth some arrows out of my quiver, that will pierce his objections through their very vitals, till they languish and die. My

3. Argument is, those very words cited by the Vindicator in *prose*, with approbation, and the books from which they are taken continue to be published to this very day, and are in the hands of many thousands, received and believed to be
 Mr

Mr Wesley's present sentiments, and by him acknowledged to be so. And therefore, &c. I shall refer the reader to the last page of the Vindicator, —and cite a passage from p. 253. which the Vindicator cites from the *principles* of a Methodist drawn up by the Reverend Mr John Wesley. "Christ is *now* the righteousness of *every one* that truly believe in him; he *for them* paid the ransom by his death, he *for them* fulfilled the law in his *life*: So that now *in* him, and *by* him, every believer may be called a *fulfiller of the law*." What! These the principles of a *Methodist*, of Mr John Wesley! Then I thus form my argument: That which Mr J. Wesley wrote as the principle of a Methodist, must be his principle; but Mr Wesley wrote the above as the principle of a Methodist; and *ergo*, the above is his principle. Unless you can prove, 1. That Mr John Wesley is no Methodist; Or, 2. That he did not write as he thought, and would have the Methodists believe; Or, 3. That he has renounced them since he wrote them. To say the Vindicator has asserted or proved the *last*, is begging the question. My

4. Fourth argument, take as follows. Mr Wesley asserts the same thing himself as his present sentiment. Thus, "I *admire, love, and embrace*, (the righteousness of God our Saviour), as the ground of *all my hope*, as the *only* foundation of *every blessing* in time and eternity." (b) Thus then I argue, That which a man asserts to be his real sentiment is certainly such till the contrary is proved; but at this present Mr Wesley asserts the above to be his real sentiment; *ergo*, it is his present real sentiment, until the contrary is proved. Here I refer

(b) Answer to Asp. Vind. p. 39.

refer you, 1. To a treatise on justification, lately published by the Reverend J. Wesley. 2. To some of the arguments adduced to prove my

III. Third general head, which is to demonstrate, that, at the very time when he wrote the letter to Mr Hervey, he *then* was orthodox, in the grand article of justification by faith in the IMPUTED righteousness of Christ; notwithstanding any thing that may *appear* to some in the letter itself to the *contrary*. This is the *grand* point; and my 1. first argument to *prove* it, is drawn from Mr Wesley's own words. Ans. to Asp. Vind. p. 36. they are these, "Wherein have I *changed* my judgment in any *one respect* with regard to *justification*, since I printed the sermon on salvation by faith, in the year 1738," down to the year 1765? *viz.* when he wrote his answer. Now those very writings which the Vindicator quoted with such approbation, were *first* published *since* that time, *viz.* 1738. My argument then is this, That which, from the year 1738 to the year 1765, Mr Wesley has "*steadily* believed, and *uniformly* asserted, as all his writings declare, without *ever* changing his judgment in any *one* respect," must be acknowledged as his real sentiment in the year 1756, (the time he wrote the letter :) But from that day, 1738, to the year 1765, Mr Wesley has "*steadily* believed, and *uniformly* asserted, as all his writings declare, 1. That the *only cause* of our present and eternal salvation, is what Christ has *done* and *suffered* for us: 2. That we are *justified* by faith alone, in *him* who *lived* and *died* for US;" *ergo*, (i) in Oct. 1756 (the date of the letter) he was then *orthodox*, &c. But it may be objected, "We will not take *his* word for it." I answer, 1. Will you take the word of the author of *Aspasio* vindicated for it?

(i) Answer, p. 36.

it? If so, observe, That author maintains him to have been *once* sound, and quotes (as above) his own words for it: Now those *very* words, approved by the author of the vindication, were *first* published within the above period; and, *ergo*: but, 2. If you will not take Mr Wesley's word for it, will you accept his challenge, and prove the *contrary*? You may say Aspasio has done *that* already. I answer, that is begging the question, taking for granted what I deny. But seeing Mr Wesley has referred to his writings, and the weight of the cause so much depends upon *them*—let us see if I cannot demonstrate my *point*, against all opposition, from his writings themselves. Wherefore my 2. second argument shall be taken from Mr John Wesley's notes upon the New Testament, first edition, published only the year before he wrote the letter, *viz.* in 1755; if then I can prove him orthodox in the great article of justification by *imputed* righteousness, in the very year before he wrote to Mr Hervey, I shall be very *near proving* my point.

N. B. I shall only *select* a few passages, and those chiefly out of the epistle to the Romans—However, I presume they will appear abundantly sufficient: Take the following, “The law condemns all men, as being under sin; none therefore is justified by the works of the law.”—“We conclude then, that a man is justified by *faith*; and even by this, NOT *as* it is a *work*, but *as* it APPREHENDS *Christ*.” “Faith was imputed to Abraham for righteousness, *i. e.* GOD *accepted* him as if he had been *altogether* righteous.” “The sinner being first convinced of his sin and danger by the Spirit of God, stands trembling before the awful tribunal of divine justice, and has *nothing* to plead

plead but his own guilt and the *merits* of a Mediator ; Christ *here* interposes, justice is satisfied, and the sin is remitted." " Faith was imputed to Abraham for righteousness ; this is *fully* consistent with our being *justified* by the *imputation* of the righteousness of Christ." " *As* by one man, sin entered into the world, and death by sin ; *so*, by one man, righteousness entered into the world, and life by righteousness. As death passed upon all men in that all had sinned ; so life passed upon all men, who are in the SECOND Adam by faith, in that all are justified. And as death, through the sin of the first Adam, reigned, even over them who had not sinned after the likeness of Adam's transgression ; so, thro' the *righteousness* of Christ, even those who have not obeyed after the *likeness* of his obedience, shall reign in life." We may add, "*As* the sin of Adam, without the sins which we afterwards committed, brought us death ; SO the *righteousness* of Christ, without the good works which we afterwards perform, brings us life." " Here (Rom. v. 21.) is pointed out the *source* of all our blessings, the rich and free grace of God ; the *meritorious cause*, not *any works* or righteousness of *man*, but the *alone* merits of our Lord Jesus Christ." " It is the very *design* of the law, to bring men to believe in Christ, for justification and salvation. And HE *alone* gives that pardon and life, which the law shews the want of, but *cannot* give." " There is something so absolutely inconsistent between the being justified by grace, and the being justified by works, that if you suppose either, you of *necessity* exclude the other." " We might, through him (Christ) be *invested* with that righteousness, first *imputed* to us, then implanted in us, which is in *every sense* the righteousness of God : " " Have put on Christ, have *received* him as *your* righteousness, and are *therefore* sons of God through him." " Cast

out the bond woman and her son—in *like* manner will God *cast out all* who *seek* to be justified by the law?" "Ye who *seek* to be justified by the law, ye *renounce* the new covenant." "But God forbid that I should glory, should boast of any thing that I have, am, or *can do*; or *rely* on any thing for *acceptance* with God, but what Christ hath *done* and suffered *for me*." Here let the reader advert to what I just observed above, *viz.* *This* very book, *those* very words (with enough *more* where they came from), were first published the very year before the letter was sent to Mr Hervey—But it may be said, *Might* not he have *altered* his mind in the mean time? I answer, 1. What he *might* have done, is nothing to the point. He *might* have *died*; but, thank God, he did not. 2. If we may believe *his* word, he never *altered* his sentiment in the least, in that article, since the year 1738. Vid. sup. And ought we not to take a man's *word* for it, til we can prove the *contrary*? But, 3. to *stop* the mouth of this objection, and to leave it *no* room in the *imagination* even of an *enemy*, I here introduce my

3. Third argument, which is his answer to Dr John Taylor of Norwich, upon original sin. Let us now *compare* the *dates* of the two performances. The letter to Mr Hervey is dated October 15. 1756. The preface to the answer to Dr Taylor is dated November 30. 1756. The very next month *after*, I think the objection begins to be cooped up into too little compass to live long! However, I'll endeavour to drive a nail thro' the head of it, (as Jael did thro' Sisera's, Jud. iv. 21.), that it may speak no more for *ever*. This will be effectually done, I imagine, by the following quotations.

The

The Scripture Doctrine of imputed Sin and Righteousness.

“ 1. *Sin* is a *transgression of the law*, of that law of God to which a rational creature is subject. *Righteousness* is, a fulfilment of, or conformity to that law. This is the proper scriptural sense of the words. But as sin involves the creature in *guilt*, that is a liableness to punishment, the same words are often used to denote either *sin* itself, or *guilt* and *punishment*. On the other hand, *righteousness* denotes not only a fulfilling of the law, but also a *freedom from guilt* and *punishment*. Yea, and sometimes all the *rewards* of righteousness.

“ Accordingly, to *impute sin*, is either to impute *sin itself*, or *guilt* on the account of it. To impute *sin itself* to a person, is to account him a transgressor of the law; to pronounce him such; or to treat him as a transgressor. To *impute guilt* to a person, is to account him obnoxious to a threatened punishment; to pronounce him so; or to inflict that punishment. So, to *impute righteousness* properly so called, is to account him a fulfiller of the law; to pronounce him so to be; and to treat him as righteous. And to *impute righteousness* as opposed to *guilt*, is to account, to pronounce, and to treat him as guiltless.

“ 2. God imputes our *sins* or the *guilt* of them to *Christ*. He consented to be responsible for them, to suffer the punishment due for them. This sufficiently appears from *Isa. liii.* which contains a summary of the Scripture-doctrine upon this head. *He hath borne our griefs and carried our sorrows.* The word *Nasa* (*borne*)

“ signifies, 1. To *take up* somewhat, as on one’s
 “ shoulders; 2. To *bear* or *carry* something weigh-
 “ ty, as a porter does a burden; 3. To *take a-*
 “ *way*: and in all these senses it is here applied
 “ to the Son of God: he *carried*—as a strong
 “ man does an heavy burden, (the clear, indis-
 “ putable sense of the other word *Sabal*), *our sor-*
 “ *rows*: the sufferings of various kinds which
 “ were due to our sins. *He was wounded for our*
 “ *transgressions, and bruised for our iniquities.*
 “ *Wounds* and *bruises* are put for the whole of his
 “ sufferings: as his *death* and *blood* frequently are.
 “ He was *wounded* and *bruised*, not for sins of
 “ his own, not *merely*, to shew God’s hatred of
 “ sin, not *chiefly*, to give us a pattern of patience;
 “ but *for our sins*, as the proper, impulsive cause,
 “ *Our sins* were the procuring cause of all his
 “ sufferings. His sufferings were the penal effects
 “ of our sins. *The chastisement of our peace,*
 “ *the punishment necessary to procure it, was laid*
 “ *on him*, freely submitting thereto: *And by his*
 “ *stripes* (a part of his sufferings again put for
 “ the whole) *we are healed*: pardon, sanctifica-
 “ tion, and final salvation, are all purchased and
 “ bestowed upon us. Every *chastisement* is for
 “ some *fault*. That laid on *Christ* was not for
 “ his own, but ours; and was needful to recon-
 “ cile an offended law-giver and offending guilty
 “ creatures to each other. So *the LORD laid on*
 “ *him the iniquity of us all*, that is, the punish-
 “ ment due to our iniquity.

“ This doctrine has been attended with
 “ many noisy controversies in the Christian world;
 “ let us try whether it may not be set in so fair
 “ and easy a light, as to reconcile the sentiments
 “ of the contending parties.

“ When

“ When a man has broken the law of his country, and is punished for so doing, 'tis plain, that
 “ *sin is imputed to him ; his wickedness is upon*
 “ *him ; he bears his iniquity ;* that is, he is reputed or accounted guilty : he is condemned
 “ and dealt with as an offender.

“ On the other hand, if an innocent man, who
 “ is falsely accused, is acquitted by the court, *sin*
 “ *is not imputed to him, but righteousness is im-*
 “ *puted to him ;* or, to use another phrase, *his*
 “ *righteousness is upon him.*

“ Or, if a reward be given a man for any
 “ righteous action, this righteous act *is imputed*
 “ *to him.*

“ Farther, if a man has committed a crime,
 “ but the Prince pardons him, then he is *justified*
 “ *from it ;* and his fault is *not imputed to him.*

“ Or, if a criminal had incurred the penalty of
 “ imprisonment, and the state were to permit a
 “ friend of his to become his *surety*, and to be
 “ *confined in his room,* then his crime is said to
 “ *be imputed to his surety,* or to be *laid upon*
 “ *him ; he bears the iniquity of his friend,* by
 “ suffering for him. Meantime the crime for
 “ which the *surety* now suffers, *is not imputed to*
 “ the real offender.

“ And should we suppose the Prince to permit
 “ this *surety* to exert himself in some eminent
 “ service, to which a reward is promised, and
 “ all this in order to *intitle* the criminal to the
 “ promised reward, then this eminent service may
 “ be said *to be imputed* to the criminal, that is,
 “ he is rewarded on the account of it. So in this
 “ case, both what his friend has done and suffered,
 “ *is imputed to him.*

“ If a man do some eminent service to his
 “ Prince, and he with his posterity are dignified
 “ on account of it ; then the service performed
 “ by the father is said to *be imputed to the children*
 “ also.

“ *Sin* is taken for an *act of disobedience* to a law,
 “ or for the *legal result* of such an act ; that is,
 “ the *guilt*, or *liableness* to *punishment*. Now,
 “ when we say, The *sin* of a traitor is *imputed to*
 “ *his children*, we do not mean, That the *act* of
 “ the father is charged upon the child ; but that
 “ the *guilt* or *liableness* to *punishment* is so trans-
 “ ferred to him, that he suffers banishment or po-
 “ verty on account of it.

“ In like manner *righteousness* is either parti-
 “ cular *acts* of obedience to a law, or the *legal*
 “ *result* of those actions, that is, a *right to the*
 “ *reward* annexed to them.

“ And so when we say, *The righteousness* of him
 “ that has performed some eminent act of obe-
 “ dience is *imputed to his children*, we do not
 “ mean, That the particular *act* of the father is
 “ charged on the child, as if he had done it ;
 “ but that the *right to reward*, which is the result
 “ of that act, is transferred to his children.

“ Now, if we would but thus explain every
 “ text of Scripture wherein either *imputed sin* or
 “ *imputed righteousness* is mentioned, (whether in
 “ exprefs words, or in the plain meaning of
 “ them), we should find them all easy and in-
 “ telligible.

“ Thus we may easily understand, how the
 “ *obedience of Christ* is imputed to all his seed :
 “ and how the *disobedience* of Adam is imputed
 “ to all his children.

“ The

“ The Scriptures both of the Old and New
 “ Testament, use the words *sin* and *iniquity*,
 “ (both in *Hebrew* and *Greek*), to signify not only
 “ the criminal *actions* themselves, but also the
 “ *result* and *consequences* of those actions, that is,
 “ *The guilt* or *liableness* to *punishment*; and some-
 “ times the *punishment* itself, whether it fall upon
 “ the original criminal, or upon others, on his
 “ account.

“ In the same manner the Scriptures use the
 “ word *righteousness*, not only for *acts* of obe-
 “ dience, but also the *result* of them, that is,
 “ *justification*, or *right to a reward*.

“ Indeed, when *sin* or *righteousness* are said to
 “ be *imputed* to any man, on account of what
 “ himself hath done, the words usually denote
 “ both the good or evil actions themselves, and
 “ the legal result of them. But when the *sin* or
 “ *righteousness* of one person is said to be *imputed*
 “ to another, then generally those words mean
 “ only the result thereof, that is a liableness to
 “ punishment on the one hand, and to reward on
 “ the other.

“ * * The Scripture does not, that I remember,
 “ any where say in express words, That *the sin*
 “ *of Adam* is *imputed* to his children; or, That
 “ *the sins* of believers are *imputed* to Christ; or,
 “ That *the righteousness* of Christ is *imputed* to be-
 “ lievers. But the true meaning of all these ex-
 “ pressions is sufficiently found in several places of
 “ Scripture.

“ * * Yet since these express words and phrases,
 “ of the *imputation* of Adam's *sin* to us, of our
 “ *sins* to Christ, and of Christ's *righteousness* to us,
 “ are not plainly written in Scripture; we should
 “ not impose it on every Christian, to use these
 “ very

“ very expressions. Let every one take his *liber-*
 “ *ty*, either of confining himself to strictly scrip-
 “ tural language ; or of manifesting his sense of
 “ these plain scriptural doctrines, in words and
 “ phrases of his own.

“ * * * But if the words were expressly written
 “ in the Bible, they could not reasonably be in-
 “ terpreted in any other sense, than this which I
 “ have explained.

“ I would only add, if it were allowed, that
 “ the very *act* of *Adam*’s disobedience was impu-
 “ ted to all his posterity ; that all the same sinful
 “ *actions* which men have committed, were im-
 “ puted to *Christ*, and the *very actions* which
 “ *Christ* did upon earth, were *imputed to believers* ;
 “ What greater punishments would the posterity
 “ of *Adam* suffer ? Or what greater blessings could
 “ believers enjoy, beyond what Scripture has as-
 “ signed, either to *mankind*, as the result of the
 “ sin of *Adam*, or to *Christ*, as the result of the
 “ sins of men, or to *believers*, as the result of
 “ the righteousness of *Christ* ?

“ To conclude. Either we must allow the *im-*
 “ *putation* of *Adam*’s *sin*, whatever difficulties
 “ attend it, or renounce *justification by Christ*, and
 “ *salvation through the merit* of his blood.

“ God grant every reader of this plain trea-
 “ tise, may not only be convinced of the truth
 “ and importance, of the Scripture-doctrines
 “ maintained therein, but *invincibly confirmed* in
 “ his *attachments to them*, by an experimental
 “ knowledge of their happy influence on faith,
 “ holiness, and comfort ! Then shall we gladly
 “ say, We. who are made sinners by the disobe-
 “ dience of *Adam*, are made righteous by the o-
 “ bedience of *Christ*. His righteousness intitles us
 “ to

“ to a far better inheritance than that we lost in *Adam*. In consequence of being justified thro’ him,
 “ we shall *reign in life* with him : Unto whom,
 “ with God the Father, and the sanctifying, com-
 “ fortng Spirit, be ascribed all praise for ever !”

What shall I say ? Is not every mouth *stopped* ? Does it not demonstratively *appear*, 1. That Mr Wesley was *once* orthodox, *confessedly* orthodox, by the Vindicator *himself* ; 2. That he is *so* now at this very time ; 3. That he *was* *so* at the very time he wrote the letter to Mr Hervey ? Can any man *evade* this consequence by any possible art whatever, as long as there is such a thing as *reason* or orthodoxy in the world ? Certainly no man can be so *barefaced* as to say, that the above citations are *not* orthodox. However, if any should be bold enough to do it, I hope they will first *prove* them heterodox. For, ’till then, I have *proved* the contrary by a cloud of *witnesses* ! How *so* ? Why I have the satisfaction to observe, that *before* they can prove these citations heterodox, they must prove Mr Hervey’s favourite authors to be unsound, or heterodox *likewise*. Seeing that all, or *most* of all the above quotations, are taken by Mr Wesley from the works of those who did honour to the age they lived in, by piety and purity in heart, life, and conversation ; and to the religion they professed, by their orthodoxy in sentiments, and elegance in expressing them. See their names in the books I have cited the above from — Take a list of the principal. Bengelius’s *Gnomon Testamenti* : Dr Heylen’s *Theological discourses* : Dr Guise’s *Paraphrase* : Dr Watts’s *Ruin and recovery of mankind* : Dr Doddridge’s *Family-expositor*, &c. Might not the Editor have known this consequence, *viz.* that *before* the book he prefaced could “ convince” Mr Wesley’s

Wesley's people that he is unsound, or "by *no means so* orthodox as they have hitherto imagined, in *that* doctrine of justification thro' the righteousness of Christ," &c. that they must be "*convinced*," that the above-named Rev. Gentlemen were likewise "by *no means so* orthodox as *they* have *hitherto* imagined?" Yes: Is not this the plain, easy, *natural*, unforced consequence from the above premisses? Let the public judge. I now come to my 4. argument, (if you need any *more*), which take as follows: That which a man invariably and uniformly maintains, publishes, and professes in print, to be his *real* sentiment for a long series of years together, and no where expressly and designedly contradicts or retracts, ought, by all reasonable and Christian men, to be acknowledged for his *real* genuine sentiment: But, Mr Wesley has invariably, and uniformly maintained, published, and professed in *print*, for a long series of years together, and no where expressly and designedly contradicted or retracted it, that a man is justified, i. e. pardoned and *accepted* of God, and *imputed* righteous, solely and alone by the *imputation* of the righteousness of Christ unto him, and received by faith, as is abundantly proved from the above citations: *ergo*, this ought by all reasonable and Christian men to be acknowledged for his real genuine sentiment.—And if *so*, then Mr Wesley *is*, and, from the year 1738, has been all along "*orthodox*, in that doctrine of justification thro' the righteousness of Christ, which Luther esteemed the characteristic of a standing or falling church?" — "Magna veritas, et prævalebunt." If it should be said, in answer to the minor, He has *expressly* contradicted it in his letter to Mr Hervey: I answer, 1. That is *begging* the question. 2. How does it

it appear that he expressly and *designedly* contradicted it? See his answer p. 36. Point out the place that in your eye seems an *express* contradiction to it, and see if you cannot reconcile it yourself. But I add, in the

5. Fifth and last place, That Mr Wesley asserts the *very* same doctrine in the letter itself. Let the following citations from it suffice to prove it——
 “ It was implanted, as well as *imputed*,” “ made the righteousness of God in him, *both* intrinsically (and) *imputatively*”——“ God thro’ him first *accounts*, and then makes us righteous”——“ The righteousness which is by *faith*, is *both imputed and inherent*”——“ My faith (says Mr Hervey) fixes on both the *meritorious life*, and atoning death of Christ.” “ Here we *clearly* agree,” says Mr Wesley. “ In doctrine we are agreed,” &c.——Is it not a great pity then, that a third person should ever have stepped in between the master and the pupil, and made *seemingly* so great a difference? The reader may here recollect that I asked, (upon a supposition that the book be Mr Hervey’s performance), “ Where is the *glory* of Mr Hervey?” and again below——I observed, That “ the *subject* is *deeply* interesting” both to Mr Hervey and Mr Wesley—— Out of a multitude, I shall just instance in one particular, of no small importance to discover the spirit of that writer, whoever he was: “ *Sì quis dixerit, iustitiam acceptam non conservari, atque etiam non augeri, coram Deo, per opera bona; sed opera ipsa fructus solummodo et signa esse justificationis adeptae, non etiam ipsius augendae causam, anathema esto.*” But Mr Wesley uniformly, and constantly *affirms*, that good *works* are *only* the fruits and signs of justification obtained, *not* the means of *increasing it also*: Ergo,
 the

the vindicator (in that he asserts the contrary), joins with the holy council in issuing out "Anathema ESTO"—Asp. Vind. p. 107. It is not therefore without *cause* that Mr Wesley says, Ans. to Vind. p. ult. "And *is this thy voice*, my son, David? Is this thy tender, *loving, grateful* spirit? No! The *hand* of Joab is in *all this*. I acknowledge the hand, the heart of *William Cudworth*." But to conclude, (tho' I might have added many other arguments, as from the analogy of faith, &c.), I suppose I need make no reflections; the reader will easily do that himself. However, it may not, perhaps, be unnecessary to observe one thing more, and that is, that Mr Wesley's design in writing the letter to Mr Hervey, is *evident* by its contents, namely, to *caution* his pupil (at his own request) to guard against the too frequent use of a *phrase* that was by others made a handle of to do hurt to the cause of solid piety, and heart-religion. See above; and especially as it was not *precisely* scriptural, (as Dr Watts *observes*), and might be supplied by one exactly scriptural, and full as significant. Mr Wesley uses it sometimes himself, and consequently is not averse to the name or term, if but properly guarded: For this, see both the former citations, and his own answer to the Vindication. You may say, But why then did he say, "For Christ's sake, and for the sake of immortal souls, do not dispute for that particular phrase, the *imputed* righteousness of Christ. It is not scriptural; it is not necessary?" &c. I answer, why, because, 1. "I have had abundant *proof* that it has done immense hurt." Can you *disprove* this? If you cannot, it is no answer to say, "*I never saw any harm it did*." Some men have seen many things that others have not. See above. But, 2.

"It

"It is not scriptural." Hear Dr Watts's judgment in the matter: "The *Scripture does not*, that I remember, *any where* say in *express* words, that the righteousness of Christ is *imputed* to believers," &c. (d) Why should people be angry with Mr Wesley, for what in the judgment of Dr Watts, he had Scripture-authority for, as well as his *own*? But, "it is not necessary," says Mr Wesley. If then it did hurt, and yet was neither scriptural nor necessary, why so much heat about the *phrase*? Perhaps it may be said, "But does not Mr Wesley *intend* by denying the phrase to renounce the *thing*? Let the above account supply a proper answer. But set the case, one man says, We are *justified*, that is pardoned, accepted, and *imputed* *righteous*, only thro' the *imputation* of Christ's righteousness unto us:"—Another says, "A man is justified by faith *only*;"—and immediately after, or not far off, *defines* his meaning thus; "I mean, a man is justified by the *righteousness* and death of Christ, *imputed* to him, and received by faith." Where is the difference now between *aurum* and *gold*? And, now to conclude my first general head—let me appeal to the public, 1. Is not that vast mass of heavy charges brought by the Vindicator against Mr Wesley, out of his innocent, well-meaning letter, much like the *mountain* that rose from a *mole-hill*? And yet, after all, the mountain hath *not* brought forth so much as a mouse. 2. Would it not, therefore, have been *better* to have let it lie in its original darkness, than to cause it emerge out under such high recommendations—and not one of them (in the judgment of the writer) sufficient thoroughly to authenticate it? However, it is enough for me to

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have

(d) *Ruin Recov.* p. 446.

have dug up its very foundations, and shall leave it to fall by its *own weight*, while I march on to meet

II. Secondly, the Editor's other objections to the end of the preface. "Many sober-minded Arminians would be shocked at the virulent reflections he has cast on the Calvinist doctrines of election," &c.

Reply. 1. As this is something of a *personal* reflection, and has been *already* answered by the Gentleman it concerns, I have nothing to do with it. I leave the Editor and Mr Wesley to decide the point. 2. I have read those pieces, but do remember no *reflections*, without *consequences* go by that name. "The publisher cannot at present command a sight of his other writings; he contents himself with a few extracts from his late *preservative*."

Reply. 1. Is it not a pity that he did content himself with so small a part of his writings, when there were enough in this city to have satisfied every doubt that could rise in his mind? 2. What sort of an extract we have here, those who have seen the whole mass, may judge for themselves. However, there are some things good, even here, as we shall see in time. The two following paragraphs I shall let them stand; seeing, 1. They are both maintained by the church of England; and I see nothing they prove, except that Mr Wesley is a member of it. 2. Because the *same* degree of charity exercised towards the Author of the *Preservative*, that is shewn towards the *Vindicator*, is more than enough to have made him have left them in the lump where he found them; for, at *best*, they are but "*mistakes* in a few *lesser* doctrinal sentiments, incidentally introduced:"—

And

And therefore, Why are they introduced any more than Aspasio's? If the mistakes in Aspasio Vindicated were drawn out to light, I doubt these would be so over-topped by their shadow, that they scarce could be seen.

3. I said mistakes; but in the former case it is not easy to prove they are so by Scripture or *antiquity*, which I suppose is the reason they stand by themselves without any animadversion at all. Therefore the reader may pass his judgment as he pleases: and, I hope, if he should err, it will be of no great importance, especially in the latter case, the subject of which is only about "*ceremonies*," and those of such a nature, that they are "*neither enjoined or forbidden in Scripture*;" and therefore cannot do much harm of themselves. I wish the Vindicator's had been no more "*deeply interesting*;" then, it is certain, my name had not appeared in print upon the present occasion. But to proceed. "Men are not elected till the day of their conversion to God." Reply: This wants a little explication. Mr Wesley says they *are*, "*according to God's fore-knowledge, for he calleth things that are not, as though they were*;" Rom. iv. 17. 2. Do the Scriptures teach any other election? Certainly known unto him are all things from the foundation of the world. Eternity itself with him is a *present NOW*.

"Predestination is God's fore-appointing obedient believers to salvation, *not without*, but according to his fore knowledge of all their works, from the foundation of the world."——

Reply. 1. Do you think otherwise? Do you think that God fore-appointed unbelievers, or disobedient believers to salvation? Or, do you think that God did not fore-know their *works* as well

as their *persons*? But then, do you imagine that Mr Wesley therefore believes that our works have any *merit* or value in them? Surely not; after reading the above. The sum is this: God fore-appointed believers to salvation: here is predestination: but then they were not to be disobedient believers, not such as should, or might live all their lives in sin, and die in disobedience. Therefore, 2. He fore-knew or fore-saw all their works, as well as their persons; and he *decreed*, that, *without* obedient faith, none should ever go to heaven. But then, 3. All their works that he fore-saw, he knew would have *no merit* in them, all their merit being confusion to the workers themselves:— This he fore-saw; and therefore sent Christ to purchase every thing they wanted for time and eternity, who giveth them of his own *free* grace. This is Mr Wesley's notion of predestination. Is it not scriptural? If the Editor imagines Mr Wesley lays *our works* at the *bottom* of all the fabrick of redemption, he does not understand him. But Mr Wesley's other works will inform him better, if he will give them a reading. Yea, I think there is enough in the piece before us to do it sufficiently. Thither also I would send the two following paragraphs for illustration and proof. The first of which indeed looks untoward *alone*; but put it into its proper *place*, and it will then be plain enough to every *one*. Thus you may easily understand it, by observing, that as our faith is the *cause* of our receiving Christ, because we cannot receive Christ *without it*— In like manner, “our obedience to Christ is the *cause* of his becoming the author of eternal salvation to us,”— because he becomes *only* “the author of eternal
salvation

salvation to them that *obey him (e)*."—Those who do not do that from a principle of loving faith, may read their doom in the passages referred to at the bottom. (*f*) Permit me here to observe, farther, that free-grace *laid* the foundation; Christ the *only* foundation *stands*, or his coming is founded only upon free-grace; for God SO *loved* the world, that he *gave* him for our sins;—and therefore, that Christ came at all into the world, flows from free-grace, or is *founded* upon it alone. We had *destroyed* ourselves to all intents and purposes, and in him *alone* was our help—who, verily, was fore-ordained (Gr. fore-known) before the foundation of the world. A second Adam: He came in due time—he gave himself a sacrifice of a sweet smelling savour—for our sins—God laid them upon him—and he *bore* them in his own body,—*viz.* the chastisement due to US,—or, he was made a curse for us—he took them away—and made reconciliation for iniquity—by dying, the just for the unjust—he tasted death for every man, and then he rose and ascended into heaven—he received gifts for the edification of his church—then he sent some apostles, &c. as ambassadors in his stead—preaching the gospel of the kingdom—beseeching us to be reconciled to God—saying, Repent, and *believe* the gospel—even peace upon earth, and good will towards men—Through this man is preached the remission of sins—and *every* one, or *whosoever* believeth in the name of Jesus—with the heart unto righteousness—shall be saved—from their sins; Give diligence therefore, and—add to your—faith virtue, &c.

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—for

(*e*) Heb. v. 9. (*f*) 2 Thess. i. 8. 9. 1 Cor. xvi. 22. Mat. vii. 21. 23. Luke vi. 46.

—for if you *do* these things you shall never fall
 —but *without* me, you can *do* nothing——
 Nevertheless, my grace is sufficient for you—as
 your day is, so shall your strength be at all times
 —for my strength is made perfect in the sinner's
weakness—be ye therefore strong in the Lord—
 and in the power of his might—for it is God who
 worketh in you, both to will and to do—therefore
 God is my salvation, I will trust and not be afraid
 —for through Christ strengthening *me*, I can
 do all things required from me—yea, work out
 my own salvation with fear and trembling—
 and through the Spirit, mortify the deeds of the
 body which are evil—and put off the old man
 with his *deeds*—purifying my heart through
 faith—and cleansing it in the fountain of Christ's
 blood—from all filthiness of flesh and spirit,
 perfecting holiness in the fear of the Lord—(for)
 without this inward holiness, *no* man can see the
 Lord—(therefore) the fearful and unbelieving,
&c. shall have their part in the lake that burneth
 with fire and brimstone for ever—Whereas, then
 shall the King say—to the righteous—Well done,
 good and faithful servant, enter into the joy of
 thy Lord—these shall go away into life everlasting
 —and then shall the righteous shine as the sun in
 the kingdom of their Father—where they shall
 hunger no more, neither thirst any more——
 but the Lamb shall lead them to everlasting foun-
 tains of waters——clear as chrystal, proceeding
 out of the throne of God and the Lamb——
 that was slain——(then) they will begin to sing a
 new song——Thou art worthy, for thou wast
 slain and hast redeemed us to God by thy
 blood, out of *every* kindred, and tongue, and
 people, and nation.——Thus it appears that the
 whole

whole salvation of the righteous is of the Lord *only*—by whom are all things, and for whom are all things—who worketh according to the good pleasure of his own will, whatever he thinks meet—in heaven, in earth, and in all deep places—and all in order to the praise and glory of his rich and free grace, who hath made us accepted in the beloved—To whom be *glory* for ever and ever, Amen. —“ P. 184. 192. is spent in *attempting* to prove, that Christ died for all men; and that to say, he died for the elect *as* elect, is to say, that he lost his labour of love, and accomplished a solemn nothing; because the elect *as such* are not lost, nor captives, nor unjust, nor dead in trespasses and sins.” —

Reply. 1. As the Editor has made no animadversions upon this paragraph, I needed not to have regarded it at all, as it seems to speak sufficiently for itself, and upon any scheme whatever, scarcely can be overturned by either Scripture or reason. —

2. When the Reverend Mr John Wesley was here a few weeks ago, he answered this *himself* to the Editor, together with all that is material in the preface : But then,

3. Perhaps it may be the better understood, at least, by some readers, if I ask, 1. Does there need much time to be spent in endeavouring to prove that Christ died for all men, in *some* sense of the word or other? Do not the Scriptures say this expressly? 2. Does Mr Wesley believe, think you, that the world, the whole world, *shall*, or *will* be actually saved? By no means. But he believes what the Scripture says, namely, that God sent his Son into the world, not to condemn the world, but that the “ world through him *might* be saved.”

ved." See his treatise on Original Sin. He believes the thing possible. 3. It is certain that the elect *were* lost, were unjust, &c. before conversion; but it is plain, from Scripture, that they are chosen to be holy; they are "predestinated conformable to the image of his Son." This Mr Wesley maintains—and also, that this was (in God's prescience) before the foundation of the world, in the *same* sense that Christ is said to be "slain from the foundation of the world." Nevertheless, that it is not, in *fact*, until every one actually believes in Christ; that therefore, they are "elect *through* sanctification of the Spirit, and belief of the truth, (or) through the sprinkling of the blood of Jesus."—In a word, he believes in *conditional* election, but not in *absolute* and unconditional. The word *condition*, observe, being understood as it is above explained: So that the difference even here lies *only* in small circumstances at the *most*. Our maxim is this, —Depreciate man as *much* as you will or can, we will go *down* with you; exalt Christ as much as you will or can, and we will go *up* with you; that man may be *nothing*, and Christ *all in all*. Search Mr Wesley's writings, and you will find this is what he always *aims at*.—The next paragraph is no bad *proof* of it. "We believe, that in the moment Adam *fell*, he had *no freedom of will left*; but that God, when, of his *own free grace* he gave the promise of a Saviour to him and his posterity, *graciously* restored to mankind a liberty and power to accept of proffered salvation."

Reply. 1. Did the Editor insert this paragraph to *defeat* his intention, and *confute* the whole Vindication? Certainly, if this be Mr Wesley's sentiment,

ment, he is no more an Arminian than a Brachman, or a follower of *Confucius*.

2. Did ever an Arminian in the world declare, "I believe that in the moment Adam *fell*, he had *no freedom of will left?*" Take this single proposition, and Mr Wesley's *comment* upon it in his own book upon original sin, and see if either you or any man whatever can *debase* the "dignity of human nature" more than he does, without you either annihilate it, or make it absolutely diabolical. An evident consequence follows from hence, "Whatever man is, in all the degrees of his *restoration*, he IS by *grace*." For if he had "*no freedom of will left,*" his *choice* being gone, his ability was gone also. Take away this one proposition, this pillar of Arminianism, and the fabric *falls* to the ground, as Sampson pulled down the house of the Philistines.

3. To what is man's restoration likewise here attributed? To his works or abilities? No: but only to God's *own* free grace, that *gave* the promise of a *Saviour*. It follows, *ergo*, God's *own* free grace restored and raised man to either what he *is*, or what he ever will be. But "if it be by *grace*, then it is not of works—for the very *nature* of grace is *lost* if it be by *works*. There is something so absolutely *inconsistent* between the being justified by grace, and the being justified by works, that if you suppose either, you, of necessity, *exclude* the other. For what is given to works is the payment of a debt; whereas, grace *implies* an *unmerited* favour; so that the same benefit cannot, in the *nature* of things, be derived from both."—See Mr Wesley's notes, Rom. xi.

6. How then will you *prove* him an Arminian?

But, 4.

4. Had

4. Had not God "*graciously* restored to mankind a liberty and power to *accept* of proffered salvation," how could we ever have accepted of it at all? But whether this liberty and power be given to *all* mankind, or only to some, is not my business to inquire; it is enough for my purpose, be it given to all, or to some, it is all of God's *own free grace*. When the temple is finished, Grace, grace, will be shouted unto it! "Whether it be lawful or not, (which itself may be disputed, being not so clear a point as some may imagine), it is by no means expedient for us to separate from the established church—for this he assigns twelve reasons." Reply. Now, if any man will undertake to give these a solid answer, and prove it expedient and lawful, it may be then we may separate: But till then, we judge the fewer divisions among Christians the better. "The 8th is, because, to form the plan of a new church, would require infinite time and care, (which might be far more profitably bestowed), with much more wisdom, and greater depth and extensiveness of thought than any of us are masters of."—Here follows the Editor's comment.—"How far this *modest* declaration corresponds with Mr Wesley's conduct, let others judge."

Reply. 1. Observe, here is an acknowledgment of Mr Wesley's *modesty* in *speech*. 2. The Editor leaves others to judge of its genuineness by his correspondent *actions*.—3. This will best be done, by examining the Editor's own judgment in the affair, which he has not failed to give us. His objections are these, "Is it less difficult to form the plan of a church within a church, whose members in South Britain profess to belong to the church of England, and those in North Britain to the

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the church of Scotland, while yet their most important and spiritual concerns are inspected and governed by teachers, who, in that capacity, have no dependence on either of these churches, but are sent, continued, or removed at the pleasure of Mr Wesley?"

Reply. 1. With regard to the *difficulty* of forming the plan, I have little to say: For the question is, Is it a *fact*? Has Mr Wesley formed a church within a church? It was *tried* three years ago at one of the most august courts in Europe, and could not be *proved* there: How the Editor will *prove* what he here takes for granted, I cannot say — but till that plain fact is proved, all his objections, on that head, fall to the ground. The truth is, we are not a church at all.

2. If he means, indeed, that a society is a church, then the thing is granted: The Greek word often bears that sense; it has four or five in all, and that is one of them, Rom. xvi. 5. Or, if he means a mixed assembly, a promiscuous multitude, as when we meet to preach in the fields, or the like, then indeed we are a church; but in no other use of the word that I know of. Vid. Acts xix. 32. in the Greek. Therefore, Mr Wesley's conduct may correspond with his *modest* declaration, for any thing that yet appears to the contrary.

3. Our societies, it is true, in South Britain, the most of them, *profess* to belong to the church of England, and in like manner those in North Britain to the church of Scotland: But does their *professing* so, prove the contrary? Rather does it not prove they actually do belong to the places the profess to do, at least, till the contrary appears?

4. In

4. In what sense are the most "important spiritual concerns of the people inspected and governed by the Methodist teachers? 1. "*Inspected?*" Do we any more than is our duty to do? Nay, Do we any more than every Christian *ought to do*, according to his ability, in this respect? Is it not the duty of all Christians in general to consider (*κατανοῶμεν* from *κατανοέω* animadverto, considero, perpendo, observo,) one another, and provoke one another to love and good works? (c) Do we exceed the bounds of our duty in this particular? Again, Do we interfere with, or in any sense prevent the parish ministers from inspecting or watching over their flocks every quarter, or week, or *daily*, if they please, as those that must give an account to the great Shepherd? 2. How "*governed?*" In what sense is this to be understood? Not as *lording* it over their faith or consciences, I hope? We have no church-government among us; we are not a church; we have rules for our *society*; and has not every society the same? We *force* none: We *impose* nothing. Point out in our printed rules (for we have no other) any one thing contrary to Scripture, it will have no longer place among them.

5. In what respect the Methodist teachers are "sent, continued, or removed at the pleasure of Mr Wesley," I perceive the Editor is ignorant of in a great measure. Mr Wesley is not without coadjutors, who act in concert with him; and what is done, is usually done by consent of the whole.

6. And lastly, The Methodist teachers act in no capacity, but what they can answer to God and man—They do nothing in that capacity that

(c) Heb. x. 24.

that the laws of either prohibit. How far therefore Mr Wesley's conduct contradicts his *modest* declaration, I leave others to judge; now the *weight* of the objections is briefly examined. But to proceed,

"We look upon ourselves not as the authors or ring-leaders of any particular sect or party, but as messengers of God to those who are Christians in name, but Heathens in heart and life, to call them back to that from which they are fallen, to real, genuine Christianity."—And again, a little after, "We look upon the Methodists not as any party, but as living witnesses in and to every part of that Christianity which we preach."—Upon which the Editor thus descants:—"If the Methodist teachers confined themselves to preaching, there might be some room for this plea; but hardly can this be pled, when they form bands or classes, where measures are followed offensive to many judicious Christians. Could they not be witnesses to Christianity, without that inquiry into one another's religious experiences, which Christ has no where enjoined, either as a moral duty, or a mean of grace?"

Reply. 1. Here is a concession of the Editor's, That, "if the Methodist teachers confined themselves to preaching, there might be some room for this plea:" Let us then examine,

2. What do they do to invalidate it? Why, says the Editor, "they form bands or classes, where measures are followed offensive to many judicious Christians." I am sorry for this: for surely it is our duty, and I would humbly hope our endeavour likewise, to give no *just* offence either to Jew or Gentile, nor yet to the church of Christ. And therefore,

3. I do not despair to remove the occasion of stumbling out of the way: I am not afraid but that the measures we take will stand the test both of reason and Scripture; consequently persons of so amiable a character as that of "judicious Christians," will quickly be reconciled. Indeed, had it been the self-blinded fiery zealot, the inflexible bigot, the narrow-spirited partizan, the censorious hypocrite, or the self-righteous pharisee, I should utterly have despaired to have either vindicated our conduct, or convinced their consciences: These, for the most part, are so wise in their own conceits, that, "like the deaf adder, they will not hear the voice of the charmer, charm he ever so wisely." They think themselves "wiser than seven men that can render a reason," however well founded in Scripture, or the relation of things. But that of "judicious Christians," is so perfect a contrast to the character above, that I am far from apprehending but that the goodness of my cause, and the grounds we go upon in the measures we take, when once fairly stated, will bring sufficient evidence to their judgments, and carry such conviction to their consciences, that they will fairly perceive their offence purely proceeded from their misinformation, or want of properly knowing the measures we take. "Judicious Christians" are not *easily* provoked, are never angry without a sufficient cause; they possess that charity that *thinketh no evil* without evident reason, and, even when justly offended, are *easy* to be entreated. Besides, they are too judicious to be offended at that, if they know it, which is not either bad in itself, or plainly repugnant to Scripture or reason. Whatever neither hinders nor hurts true virtue and godliness, but by the suffrage of thousands

fands who have happily experienced it, has a contrary tendency, this they will countenance, or at least forbear to condemn. — Their regard to the divine oracles, and to sacred truth, ever bears so heavy on their minds, that whatever by them has the apparent sanction of either precept or example, they not only dare not condemn, as soon as they know it, but must at least secretly approve, if not openly embrace. Inform them but once of their duty, discover, from plain precepts or evident deductions from God's word, what it is, and immediately their submissive souls cry—

—If Jesus bids me lick the dust,
I bow at *his* command.—

This is the true character of those who are offended, of those who are “judicious Christians” indeed. To *these* and the public I would lay open those *measures* that give the offence, nor fear the approbation of their hearts and consciences, when once they know them and consider them rightly. But,

4. What is the offence itself? Why, they make “inquiry into one another's religious experiences, which Christ has no where enjoined, either as a moral duty or a mean of grace.”

I shall consider the whole matter in the following method :

I. First, point out a few of the most common “religious experiences.”

II. Secondly, discover the *measures* we take, when we make our “inquiry into one another's religious experiences.”

III. Thirdly, examine the reasons adduced to justify the offence, and censure our conduct. I am,

I. First, to point out a few of the most common "religious experiences." These include all those things that are felt in the minds of religious people, while they are under conviction for sin, and when savingly converted to the Lord Jesus Christ. Whatever God does for their precious souls on this side eternity; whatever temptations or buffetings they may feel from Satan; whatever strugglings and workings from a corrupt nature, the true experienced Christian may find in himself; finally, all those temptations and conflicts in the minds of the religious, arising from the world in its various appearances, connections, or relations, together with all the providential dispensations that are sent to prove the virtue, and exercise the patience of God's children. I shall refer the reader to some passages of Scripture, that he may study at his own convenience. Isa. lxiii. 2. lxi. 2. 3. Math. v. 3 to 12. and xi. 28. to 30. Luk. xviii. 13. 14. Psa. xv. 1. to 9. and xxxiv. 1. to 20. and xxiii. *tot.* and xl. 1. to 6. xxxii. *tot.* and xxxviii. and xxxix. *tot.* and ciii. 1. to 5. and cxvi. 1. to 15. Job. xxxiii. 24. 27. 28. Rom. v. 1. to 6. Joh. i. 12. Rom. vii. *tot.* and viii. *tot.* and xiv. xvii. and xii. *tot.* Gal. v. 17. Phil. iii. 13. 14. Jam. iv. 7. Eph. vi. 12. to 17. Heb. xi. 24. to the end and xii. 1. to 4. Jam. i. 2. to 16. A careful perusal of these, and other parallel Scriptures, may give the reader a view of some of those things that are called "religious experiences." At first sight it is easy to perceive they are too many to give a particular account of.

Therefore I proceed, in the

II. Second place, to discover the *measures* we take when we make our "inquiry into one another's religious experiences."

I. Because

1. Because the whole is to be done to the use of edifying, and to promote Christian knowledge, love, unity, and peace; we at our first coming together, endeavour to speak to ourselves "in psalms, hymns, and spiritual songs, singing and making melody in our hearts to the Lord," Eph. v. 19. 20. We do the same also before we part.

2. In like manner we pray at our first going in, and again before we part: We endeavour both to sing and pray with the Spirit and the understanding, that all may be edified.

3. That "all things may be done decently and in order," 1 Cor. xiv. 40. one person only speaks at once—All disputes we entirely keep out, except what may tend to further us in unity and knowledge. The leader or teacher asks every one a few questions relating to the present situation of their minds, in order that he may the better speak to their "edification, and exhortation, and comfort," 1 Cor. xiv. 3. And thus we endeavour "to *consider* one another, to provoke unto *love* and to *good* works," Heb. x. 24. We judge, the more frequently this is done, the better; seeing the Apostle's injunction is, to do it *daily*, Heb. iv. 13. If any grow slack and careless, we endeavour to exhort them not to forsake "the assembling of themselves together, as the manner of some is, but exhorting one another, and so much the more" as we see there is so much need of it, Heb. x. 25.

4. All who are *able* and willing give one penny once a week at these meetings, to carry on what we take to be the work of God.—This is both a faithful and full account of the matter, as I appeal to friends and foes, among us, or not.

And thus we endeavour to go on singing and praying,

Help us to help each other, Lord,
 Each other's cross to bear;
 Let each his friendly aid afford,
 And *feel* his brother's care.
 Help us to build each other up,
 Our little flock improve,
 Increase our faith, confirm our hope,
 And perfect us in love.
 Touch'd by the loadstone of thy love,
 Let all our hearts agree,
 And ever t'ward each other move,
 And ever move t'ward thee.
 Then when the mighty work is wrought,
 Receive thy ready bride,
 Give us in heav'n an happy lot
 With all the sanctify'd.
 Still let us own our common Lord,
 And bear thine easy yoke,
 A band of love, a threefold cord,
 That never can be broke——In the

III. Third place, I come to examine the reasons adduced to justify the offence, and censure our conduct.

There are two reasons adduced for these purposes: First, it is no where enjoined by Christ as a moral duty; nor, 2. as a mean of grace.

Rep. I. 1. Has Christ any where *forbidden* it? Is it evil in *itself*? or in its *necessary* consequences? It is by some objected, "But it *may* be abused to very bad purposes; and *ergo*, ought not to be done." I answer, The consequence is not good: eating and drinking *may* be abused, and so *may* the Bible; Must we therefore neither eat nor drink, nor use the Bible? I argue thus: That which is neither *forbidden* in Scripture, nor sinful in itself, nor in its *necessary* consequences, is no sin; but inquiring into our religious experiences,

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is neither forbidden in Scripture, neither is it sinful in itself, nor yet in its necessary consequences; and *ergo*, it is no sin to inquire into one another's religious experiences.

2. Those *measures* that are followed in religious bands and classes, that are in nowise sinful, do not give a *just cause* of offence to any; but the measures that are followed by us in our religious bands and classes, are in nowise sinful; and *ergo*, do not give a *just cause* of offence to any.

3. It is neither Christian nor judicious to be offended without a *just cause*; but those persons that are offended with us, are offended without a just cause; and *ergo*, &c. This consequence holds good till the former reasoning be overthrown.

The Editor has peremptorily asserted, that Christ has no where enjoined an inquiry into one another's religious experiences, "either as a moral duty, or mean of grace." I durst not have said it for the world: I would have sat me down and read, and prayed again and again—"Lord, what *I know not*, do thou *teach me!*" I am sorry to see it here; but I am obliged to confront it with what I believe will fully confute it.—I had much rather I had not had the work to do. But it is God's *truth*, and must not be concealed.—The Editor has not backed his assertion with any one argument; and therefore I have nothing to do at present but to overthrow the assertion itself, the *ipse dixit*. Thus I proceed,

Rep. 11. That which Christ has commanded is a *moral duty*; but Christ has commanded us "to love one another as he hath loved us" †; therefore to love one another, as he hath loved us, is

† Joh. xv. 12.

a moral duty which Christ has commanded. 2. Christ hath *so* loved us as to bear our burdens; and he hath commanded us *so* to love one another as he loved us; therefore he hath commanded us to bear one another's burdens. See the Apostle's same method of reasoning, Gal. vi. 2. Again, those burdens of one another, which we are to bear, in order to fulfill the *law* of Christ, it is a moral duty to bear. But these burdens of one another, which we are to bear, in order to fulfill the law of Christ, are *spiritual* burdens, &c.; therefore it is a moral duty to bear one another's spiritual burdens. 3. It is a moral duty to bear one another's spiritual burdens; but we cannot *know* one another's spiritual burdens without we make an "inquiry into one another's religious experiences;" therefore it is a moral duty to make an "inquiry into one another's religious experiences."—This is the point that was to be proved. Are there not a thousand poor Christians in the world *distressed* for the want of this very thing? Can the foregoing reasoning be fairly overturned? I think not. I argue farther then, 4. That which is a *moral* duty to do, is a *sin* not to do; but it is a *moral* duty to "inquire into one another's religious experiences;" therefore it is a *sin* not to do it. 5. It is a *sin* not to inquire into one another's religious experiences; but we cannot "inquire into one another's religious experiences" without we assemble ourselves together in religious societies, bands, or classes; therefore it is a *sin* to forsake or neglect the assembling of ourselves together in religious societies, bands, or classes. 6. Every thing is to be done for the use of edifying; but
we

we cannot make inquiry into one another's religious experiences, for the use of edifying, without we assemble in small numbers to do it ; therefore it is our duty to assemble in small numbers to do it. 7. Every thing ought to be done decently and in order ; but this cannot be, without we meet in small numbers to do it, ergo. In a word, shew us a better method rightly to fulfill the law of Christ, and we will follow it.

Rep. III. 1. That which the apostle hath enjoined is a moral duty ; but he hath enjoined us to " rejoice with them that do rejoice, and weep with them that weep † " ; therefore it is a moral duty to rejoice with them that do rejoice, &c. 2. It is a moral duty to rejoice with them that do rejoice, and weep with them that weep ; but many Christians both rejoice and weep about " religious experiences ; " therefore it is a moral duty to rejoice, &c. with them that do rejoice, and weep with them that weep, about their religious experiences. 3. It is a moral duty to rejoice and weep with them that do rejoice or weep about their religious experiences ; but we cannot do either without we make " inquiry into one another's religious experiences ; " ergo, it is a moral duty to inquire into one another's religious experiences, &c. &c. There are twenty injunctions and more, all which I could fairly prove, require this duty at our hands. And indeed, What is a religious society without it ? I come now to prove that Christ has enjoined it as " a mean of grace."

None will deny 1. That prayer is a mean of grace ; 2. None will deny that Christ hath commanded

† Rom. xii. 15.

manded *social* prayer, as well as single, personal, or private. Observe then,

Christ has commanded social prayer as a *mean* of grace for obtaining spiritual *wants*; but we cannot socially pray as a mean of grace for spiritual wants, without making inquiry into one another's religious experiences or spiritual wants; ergo Christ has, as a mean of grace, commanded us to make "inquiry into one another's religious experiences or spiritual wants," in order socially to pray for them.

Christ has commanded us to use the *means*, in order to obtain the *end*; for we cannot obtain the end without the means. How can we mutually pray for our mutual spiritual wants, without we *know* them? And how can we *know* them without we make *inquiry*? How can any *two* persons agree on earth to ask any *one* thing without making inquiry of each other concerning that *one* thing? Suppose, then, that one thing be a thing relating to religious experience, must we not make "inquiry into one another's religious experiences," before we can *agree* to ask it? Instead of advancing a chain of reasoning to prove what is so very obvious, I shall transcribe a few remarks of Mr Henry's to the purpose. "Solomon lays this down for a truth, that two are better than one: 1. It is good for two to *travel* together; for if one happen to fall, the other will be ready to help him up.—If a man fall into sin, his friend will help to restore him with the spirit of meekness: If he fall into trouble, his friend will help to comfort him and *assuage* his *grief*."

2. Two are better than one for *mutual warmth*. If two lie together they have *heat*: So virtuous and gracious affections are excited by good *society*;

ciety; and Christians warm one another, by “provoking one another to love and good works.”—How can this be done without such an inquiry as is censured in us?

3. For *united strength*. If an enemy find a man alone, he is likely to prevail against him—in our *spiritual* warfare, we may be helpful to one another, as well as in our *spiritual* work; next to the *comfort* of communion with God, is that of the *communion of saints*. Two together he compares to a *threefold cord*; for where two are closely joined in holy love and *fellowship*, Christ will by his Spirit come to them and make the *third*. “They that dwell in love dwell in God, and God in them.”—Thus far Mr Henry. Vid. Com. in Eccl. iv. 9.—13. I hope these judicious Christians will not be offended with Solomon for his *bands*? And why should they with us for endeavouring to unite them? When they have proved it sinful, we will give over: till then, I believe it is sinful for them not to do the *same*. And how then can they answer to him that made them for their neglect?

2. “Come and hear, all ye that fear God; for 1. you will join with me in my praises, and help me in giving thanks; and we should be as desirous of the assistance of those that fear God in returning thanks for the mercies we have received, as in praying for those we want. 2. You will be *edified* and *encouraged* by that which I have to say. I will declare what God hath done for my soul—for the *honour* of God, to which we owe this as a just *debt*, and for the *edification* of others. NOTE, God’s people *should* communicate their experiences to each *other*.” How widely different was Mr Henry’s judgment, from those judicious Christians mentioned by the Editor? “We should take

take *all occasions* to tell one another the great and kind things which GOD has done for us, (mark this); especially which he has done for our *souls*; the spiritual *blessings* with which he hath blessed us in *heavenly things* ; these we should be most affected with ourselves; and therefore with these we should be desirous to affect others."—Hen. Com. in Psa. lxvi. 16. Thus you see how this pious commentator proves my point, and confutes my opponents,—who, if they are judicious Christians, I hope, will think it their duty to be reconciled, and to practise the *same* with one another.

3. Again, " They that feared the Lord kept together as those that were company for each other; they spoke *kindly* and *endearingly* one to another, for the increasing and improving of *faith* and *holiness* . — When vice is *daring* , let not virtue be *sneaking* . — God dignified them—he took notice of their pious discourses, and was graciously present at their *conferences* ," &c. Hen. Com. in Mal. iii. 16. ad ult. Is not vice *daring* ? Is not virtue *sneaking* in our unhappy age? Again,

4. " If two of you shall agree *harmoniously* touching any thing that they shall ask, it shall be done unto them. Many promises we have in Scripture of a gracious answer to the prayers of faith; but *this here* gives a particular encouragement to *joint-prayer* , (or social as I term it), the requests which *two* of you *agree* in, much more which many agree in, (as in our bands and classes, the latter being much the larger). No law of heaven limits the number of petitioners. *Note* , Christ has been pleased to put an honour upon, and to allow a special efficacy in, the joint-prayers of the faithful, and the common supplications they make to God. If they join in the same prayer, if they

meet

meet by appointment to come together to the throne of grace on some special errand, (how can they do this without making inquiry into their religious experiences?) They shall speed well. Christ (is) in the assemblies of Christians, where *two* or *three* are gathered in his name for religious worship, or any *act* of Christian communion. Meetings of Christians for holy purposes are hereby *appointed, directed, and encouraged*. Tho' but *two* or *three* are met together, Christ is among them. This is an encouragement to the *meeting* of a *few*, when it is of *choice*: besides the secret worship performed by particular persons, and the public services of the whole congregation, there may be occasion sometimes for two or three to come together, either for mutual assistance in *conference*, (that is, inquiring into their experiences,) or joint—assistance in *prayer*, (we unite both in *one*), not in contempt of public worship, (do we do this, or even at the times of public worship?) but in concurrence with it, there Christ will be present—and tho' there be but *two* or *three*, the smallest number that can be, yet if Christ make *one among them*, their meeting is as *honourable* and comfortable, as if they were two or three thousand."—Hen. in Mat. xviii. 19. 20.

It is now time, in the last place,

To answer the Editor's query, "*Could they not be witnesses to Christianity, without that inquiry into one another's religious experiences?*" &c.

Reply. 1. I think not: at least, *not* to a very great part of experimental Christianity.

2. Can these judicious Christians either, who are offended with us? Search the Scriptures, and see.

The Editor proceeds in his citations.

I

" Might

" Might it not be another at least prudential rule, for every Methodist preacher not to frequent any dissenting meeting? If we do this, certainly our people will: now this is actually separating from the church," &c.

Thus the Editor comments: " Perhaps some may ascribe it to an opposite prudential rule, calculated for the Edinburgh meridian, that Methodist preachers there seldom or never attend the qualified Episcopal meetings, but Presbyterian churches, and churches too, in which the doctrines of predestination and the saints perseverance are explicitly preached. But the last part of the paragraph just now transcribed, affords a different solution of that strange phenomenon. Mr Wesley, by his profound skill in medicine, has found out, that poison may possibly prove harmless, where men have been early enough and long enough accustomed to swallow it; which fortunes to be the case with the good people of Scotland, as to the poisonous doctrines of Calvinism."

Reply. 1. Observe the rule here mentioned by which our conduct is regulated in *these cases*: it is termed a *prudential* rule; a rule that can *only* take place, 1. When it will be for the best, and conduce to the glory of God most, to do a thing this or that way, rather than any other, as far as can be judged. But, then, 2. That thing must not be *evil* in its own nature, or natural consequences—no prudential rule whatever can allow *that*. And, 3. must not oppose any Scriptural rule, or infringe in the least upon any of them; for in that case it can never be a *prudential* rule. Observe,

2dly,

2dly, The rule itself, is, "For every Methodist preacher not to frequent any dissenting meeting;" that is, in England. Then observe,

3dly, The reasons upon which it is founded, "If we do this, certainly our *people* will: now this is *actually* separating from the church." Then observe,

4thly, A little before, there are twelve reasons assigned why we should not *separate* from the church. The single question then is, Whether is it *more prudent* for the Methodists to separate from the church, or continue as they are? And the answer I give, is, If any man will sufficiently answer those twelve reasons urged to the contrary, and fairly shew that it will be *more prudent*, and more conducive to the glory of God, for the Methodists to separate from the church than not, I will give my vote to do it *immediately*. Till this is done, we may think it more prudent to continue as we are; and consequently it may be more prudent, "for every Methodist preacher not to frequent any dissenting meeting," for the reasons above given, viz. "If we do, our people will: now this is *actually* separating from the church." Let this *same* (not an opposite) "prudential rule (be) calculated for the *Edinburgh meridian*," and it will equally account for the *same* practice in Edinburgh as in London. For the ground of our conduct is this, *not to separate* from the churches established in *Great Britain*, consequently not from the church of Scotland, when we are in Scotland, (for when the *Preservative* was first published, we had no societies here), any more than from the church of England when in England, forasmuch as the *same*

reasons hold good in the one place as in the other. Therefore,

5thly, Till it be proved more prudent to separate from the established churches in Great Britain than not, our conduct must be, "seldom or never to attend the qualified Episcopal meetings in Scotland," any more than the dissenting meetings in England. For certainly, if we did, we should act inconsistent with our fundamental axiom of practice in this case; and this indeed would be a "strange *phenomenon*," and much to be *blamed*, if not *wondered at*.

But, 6thly, Do not these reasons sufficiently *account* for "that strange *phenomenon's*" appearing, without having recourse to Mr Wesley's "profound skill in medicine," for "a different solution?" Is not this something unkind, and hardly reconcileable with perfect charity? When "a *strange phenomenon*" makes its appearance, every philosopher should endeavour to account for it in the *best* manner he can; and if his theory be not built upon *facts*, the virtuosi of our age, (and the wiser for it too), will pay little regard to his reasonings, especially when more probable ones are presented in their room, and more countenanced by experiment; but alas! "the children of this world are wiser in their generation than the children of light!" To this account of the matter, it may be objected, "But does not Mr Wesley say of predestination, that "repeated experience *shows* it is not wholesome *food*;" yea, that "it has the effect of *deadly* poison?" I answer, *first*, He does not say it has such an effect upon "them who were educated therein." *Secondly*, Neither does he say that it is *naturally* deadly poison;" only, that upon *some* it has that
deadly

deadly effect. Mr Wesley looks upon it to be an *edged tool* (as the *faculty* speak of mercury), if not in the hand of a wise man, it may do much harm; simple, indeed, it may be swallowed by ounces, but case it with *spiculae*, and it becomes too corrosive, and may abundantly sooner kill than cure. At least, "repeated experience shews it is not wholesome," when people begin to make too free with it, and convert it from its native simplicity and purity, (See below). I have before observed that Mr Wesley maintains *conditional* predestination; and had he never seen, by "repeated experience," the effects of *unconditional* predestination upon "those of our brethren," or others who had "lately embraced it," I dare say he would never have put pen to paper upon the subject. Indeed, in Scotland, you have not seen those deadly *effects* possibly, and I believe for this very good reason, because that doctrine has been preached according to the sentiments of our reformers; whereas, in England, (by some), it was made a deadly corrosive, and had the effects above said. Let us hear Mr Wesley himself complaining; "The doctrine of predestination is *entirely changed* from what it *formerly* was. *Once*, it implied the faith and *purity* of the gospel, only confined to a certain number: *Now* (in England, with *some*,) it is become neither gospel, faith, peace, nor purity. It is something that will do *without* them all. Faith (according to these) is no longer a divine *evidence* of things not seen, wrought in the soul by the immediate power of the Holy Ghost; not an *evidence* at all; but a *mere notion*. Neither is faith made any longer (by those persons) a *means* of holiness; but something that will do *without* it. Christ is no

more a Saviour *from sin*, but a defence, a very *countenancer* of it. He is no more a fountain of spiritual life in the soul of *believers*, but leaves his elect *inwardly dry*, and outwardly *unfruitful*; and is made little more (by this new doctrine), than a *refuge* from the image of the *heavenly*; even from righteousness, peace, and joy in the Holy Ghost †."—Now, tho' the Methodist preachers in Scotland attend "Presbyterian churches, and churches too in which the doctrines of predestination and the saints perseverance are *explicitly* preached,"—yet, blessed be God, they never heard predestination preached in the sense before cited. No: If they had, Edinburgh would have heard of it, both from the fields and the press, *long since*. The Methodist preachers love to hear *free grace* preached; they love to hear the *pride* of man laid in the dust, and the Redeemer *alone* exalted; and, (I can speak for myself), it is with pleasure I have often heard these two pillars of Christianity set up in this kingdom.—This is the true reason, the Searcher of hearts knows, why I always *chuse* to attend those churches where these are erected in the sight and hearing of all that are present. Yea, they are glad that it "fortunes to be the case with the good people of Scotland," to hear predestination preached free from those abuses Mr Wesley has mentioned. — And, as that *is the case*, they can be both edified themselves, and their society likewise, in hearing it. This, *this* is one main reason of our conduct so warmly animadverted upon below.—As to "the poisonous doctrines of Calvinism," the Editor may lie under a mistake. It appears from the above, and
much

† Vid. Mr Wesley's Not. 1 edit. 1 Pet. i. 2.

much more in other places of Mr Wesley's writings, that it is the *abuse* of the mercury, rather than the mercury itself, that Mr Wesley militates against. Suppose *such* a predestination as the above, had been artfully propagated through Scotland, (as it is notoriously known to have been in England), would not every God-fearing man have done his *best* to have put a stop to it? And who can prove that Mr Wesley did any other? What other *design* could he have in writing? Let the *candid* judge; the prejudiced I never appeal to.

The Editor goes on,

"The Preservative is concluded, p. 245. by advising every Methodist preacher carefully to read it, and his serious thoughts concerning perseverance and predestination, and to recommend and explain them to the Methodist societies, that they may be no more tossed to and fro by every wind of doctrine, but may be settled in one mind and one judgment." Upon which the Editor observes, "This advice, if known to the Methodist teachers in Edinburgh, has been so little regarded by them, that Mr Wesley's Preservative, and other controversial writings, are carefully *secreted* from the greatest part of the members of their societies, possibly from a prudent jealousy, lest they should spy somewhat in them that might abate their fondness to place themselves under his direction."

Reply. 1. It is not altogether true that we have *carefully secreted* those writings, &c. But allowing the *fact*, Where is the fault? What writings have we carefully secreted? Why, "Mr Wesley's *controversial* writings." Supposing we had, Where is the harm? Are contro-
versial

versial writings the *best* calculated for the purposes of our coming into Scotland? The Editor has extracted our *design* out of the Preservative; otherwise we had left our *designs* to be penetrated by our *doings*; but as they appear in public, let us examine them. The Methodists must now avow to men, what they were before content for God and their own consciences to be witnesses of. Read it as follows, Pref. p. 6. —“ We look upon *ourselves* not as the authors or ring-leaders of any particular sect or party, but as messengers of God to those who are Christians in name, but Heathens in heart and life, to call them back to that from which they are fallen, to real, genuine Christianity.” — Let us see what the Methodists think of *themselves*; 1. “ Not as the authors or ring-leaders of a particular sect or party.” — I apprehend our *actions*, in this respect, at least, correspond with our thoughts. *Therefore*, 1. In England, we go to the church of England. 2. In Scotland, we go to the church of Scotland; and both for this reason, because, if we did not, our people would not, and then we should *actually* separate from *both*; and consequently become of necessity what we are not willing to be of choice, neither indeed what we look upon *ourselves* to be. And here let me ask, Are there not sects and parties enough already in Great Britain? Are the *effects* of this dividing and sub-dividing so good, so desirable, so ornamental to Christianity; so productive of Christian love, unity, and peace; so consistent with our Master’s design in setting up his kingdom among men, &c. &c. that there is need of more divisions amongst us? Rather, is it not like rending and tearing his seamless coat in pieces, which is but too much rent already?

Now,

Now, suppose we had come over the Tweed full of wild fire, and begun of preaching and publishing "Mr Wesley's controversial writings," and had raised up controversies and fired the kingdom with them from the Tweed to the Orkneys, would not those very persons who now condemn us for a contrary conduct, have cried out against us *then*, and have looked upon us as incendiaries, and that too with some reason on their side? But farther, the Methodists look upon themselves, 2.—"as messengers of God to those who are Christians in *name*, but Heathens in heart and life."——And are there none of this sort in North Britain? Are they all Christians in *heart*, in *life*, as well as in *name*? Are there no nominal Christians only in Scotland, professing to know God, but yet deny him by wicked works—who call Christ, Lord, Lord, and yet do not the things that he hath commanded them? Who have a *name* to live, and are *dead*, who name the name of Christ, and yet do not depart from iniquity? Are all in this part of Britain giving all diligence to purify their hearts from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord? If this be the case, and that notwithstanding an orthodox ministry among them, is there not need of some messengers from God to be sent among such careless people who are at ease in Zion, and crying, Peace, peace, when there is *no* peace? Now, How do you know but that God may have *sent* even us? for "he giveth account of none of his matters;" "he sendeth by whom he *will* send." "Yea, by their fruits ye shall *know* them." And what fruits do you *see* to the contrary? But what do the Methodists look upon *themselves* as sent to *do*? Why "to
call

call them back from that which they are fallen, to real, genuine Christianity." Are *controversial* writings the best calculated for these purposes? Let the impartial master-builders judge. Would it not have defeated our design in calling sinners to real, genuine Christianity, should we have shewn ourselves wise to win souls?

The Editor *knows* what was wrote to *him* a few weeks ago upon this subject. Had we indeed *carefully secreted* from our members, useful practical books, such as, 1. Mr Wesley's Christian library, 50 vol. or his answer to Dr. Taylor; or his notes on the New Testament, or his practical collection of sermons, &c. &c. then we had done them an injury justly to have been complained of. Or, 2. had we kept back or secreted any thing of the counsel of God necessary for their salvation; or, instead of insisting upon practical experimental matters, we had coldly amused them with speculative fine-spun theological points, that not one in a hundred have capacity to understand; then indeed we had both lost our labour, and missed our design, and what is worst of all, "profited the people" little or nothing. Or, 3. had we adulterated the word of God, mixed it as bad men mix their wine, and lessened the value, or depreciated any necessary doctrine of Christianity, how could we have answered it to him that sent us? When the true foundation is laid, when Christ is preached as the wisdom of God and the power of God, if we don't *build* up the people as far as our abilities will avail, with gold, silver, precious stones, i. e. such materials as will bear the fiery test that every minister's work is to undergo in a future day, such true and solid, practical, experimental doctrines as God himself will approve of, surely our work will
be

be burnt, and we ourselves shall suffer loss, 1. Cor. iii. 11. 14. 4. All *controversial* writings, and opinions, and expressions that do not "minister to godly edifying," we studiously avoid, not for the reason assigned by the Editor, (which is none of the most charitable), namely, "from a prudent jealousy, lest they (the societies) should spy somewhat in them that might abate their fondness to place themselves under (the) direction" of Mr Wesley. No: these are little, mean, low designs, such as, I thank God, my heart never yet once *smote* me for being guilty of; no, these better tally with a Roman conclave, than the open, honest designs and actions of the Methodists.—"We little regarded Mr Wesley's controversial writings in Scotland," as knowing there is not that necessity for them as in the above case: and wherein are we to blame, "our enemies themselves being judges?" It is true "controversial writings" sometimes do good, and are highly useful: but methinks only like the knife by which amputation is performed, to cut off the *limb*, in order to save the *life*. If any one imagine, that what has been said, is not sufficient to vindicate our conduct, let them point us out a better way to accomplish our designs aforesaid, and then be assured we will readily embrace it. Are controversial writings, such as we are said to have secreted, the best instruments to awaken the dead sinner, to comfort the mourning penitent, and point him out to the blood of atonement; to build up the believer in the precious faith of God's elect; to urge him to add to his faith virtue, knowledge, temperance &c.? Whether the thing be *true* or *false* in itself; yet are books of controversy at all necessary, absolutely necessary, for these and the like purposes?
Can

Can no man go to heaven who does not believe the affirmative of those doubtful questions? Are ministers of the gospel to be looked upon by their *brethren*, and treated as barbarians or worse, because they *do not, cannot* in every thing, see as they see? This brings to my remembrance the two parts of the Christian world cursing one another, because they could not *agree* when to keep Easter! But farther, suppose the Methodist teachers had seen their people abuse those doctrines they have been brought up in, and that to the wickedest of purposes, viz. sinning, because grace abounds, and making the same ill use of them that the people referred to in the Preservative did, in that case can you suppose that we should not have obey'd our discretionary instructions, and both "carefully read, and recommended and explained them to our societies?" Yes, no doubt: Neither should we have feared the face of man, God being our helper. But of this afterwards..

In the mean time, armed with innocence and integrity. I prepare to meet one of the most dreadful vollies of cannon-shot that ever I heard levelled against the innocent. Thus they thunder in your ears, while you read them.—"Truth and honesty chuse to enter undisguised."—

Reply. For any thing that has yet been *proved* to the contrary, the Methodists chused to enter that way; ergo. How consistent this is with Aspasio vindicated entering into the world, has been already observed. "He that entereth not in by the door of a plain, simple declaration of his sentiments, but insinuateth himself into mens affections, by concealing or varnishing over his opinions, the same is a *thief* and a *robber*."

Reply.

Reply. 1. Hard arguments, tempered with love, do more execution in the cause of Christ and religion, than hard names. But,

2. This is too great an acid to be wholesome; yet mix it with the alkaline arguments above, and when the ebullition is over, it may become a good neutral to allay the heat of our spirits in this, I would gladly hope, *only* temporary fever. However, when the Editor has proved his minor proposition, it will be then time enough to answer the conclusion. "Ministers of the gospel, by manifestation of the truth, should recommend themselves to every man's conscience in the sight of God." Reply. To manifest what we take to be the *truth*, and what has not, that I have yet seen, been proved to be the contrary, almost every preacher among us, early and late, in cities and countries throughout England and Ireland, preach upwards of seven hundred times, each of them, every year. Besides the volumes that have been wrote with the same design. Do not condemn us without either hearing or knowing rightly what we do, and we shall not be afraid of the verdict of conscience, no not even that of our enemies; nor are we afraid to face our accusers at the bar of our *Judge*, with whom we lodge our appeal. His thoughts are not as man's thoughts, any more than his ways are like their ways. "Walking in craftiness, handling the word of God deceitfully, keeping back from hearers what may be profitable, and, from affectation of popularity, shunning to declare the whole counsel of God, indicate more of the wisdom of the serpent than of the harmlessness of the dove; and, on the most candid supposition, proceed from a zeal for God not according to knowledge."—

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Reply.

Reply. I need only ask, 1. Against whom is this heavy artillery playing? When we are *proved* to be the persons, we may feel the force of it; till then, *innocence* is our shelter. 2. Let me here ask the Editor הַיָּטֵב חֲרָהּ-לִי I hope, at least, it will not continue עַד-מָוֶת And is this the genuine just character of Mr Wesley and his teachers? For them who either say or think so, I shall only add, Father, forgive them, for they *know* not what they do. "The publisher never received the least provocation from any of the Methodists; nay, has been treated by them with unmerited respect: many of them he esteems and loves for the truth's sake which is in them, and shall be with them forever. Of the sincere piety of some of their teachers, nay even of their sound principles, he would think favourably."—

Reply. This gives me ground to hope that when the Editor is better acquainted with the rest, he will think equally favourably of them likewise. "But when he reflects, that one is at the head of their societies, who has blended with some precious gospel-truths, a medley of Arminian, Antinomian, and enthusiastic errors, he thinks it high time to sound an alarm to all who would wish to transmit to posterity the pure faith once delivered to the saints, seriously to consider what the end of these things may probably be."—

Reply. 1. Mr Wesley's head had need be a *tehom*, a great *deep*, to contain such a medley, such a mass of jarring *principles* as these. Did they ever meet in any one man before? Surely great *darkness* must be upon the face of the deep, or else he could not but see the dreadful discord! I suspect it is scarcely practicable to digest and
range

range into the least order imaginable, tenets so diametrically opposite to one another as the fundamental articles of those mentioned, and said to be mingled too in Mr Wesley's mind! But as the Editor has not produced them to light, I shall rather chuse to leave what I find, viz. only the *names*, as they stand, than run a long chace in quest of what I expect never to meet with in either his head or his writings. But, 2. What other observations may be made on these lines I omit till I find a better opportunity to range and place them.

But let me not put off my harnels; for there is an army behind more formidable, both in sound and appearance, than any I have hitherto engaged, — as the alarm is sounded, I must prepare for defence. — But let us first read the manifesto, and see if we can find the real cause of the engagement, and give it a proper answer before we begin. — Take it as follows, pref. p. 4. “ Mr Wesley has said, *Plain account*, p. 4. It is a point we chiefly insist upon, that orthodoxy, or right opinion, is at best but a very slender part of religion, if any part of it at all.” —

Reply. Now the method I shall take will be, first, to answer this manifesto, by considering the *merits of the cause*. Then, secondly, I shall endeavour to engage the *supposed consequences*. And, thirdly, do what I can to reconcile the combatants, with which I shall conclude my reply.

I. First, I am to answer this manifesto, by considering the *merits of the cause*. And,

1. What is meant by the word religion? The Greek word *θρησκεία* is of dubious derivation. Some derive it from the Heb. שָׁרָף quæsit, contulit. Nam religiosus quærit Deum. This is a good derivation: for, if any man professes to be reli-

gious who does not *seek* his God as the end of all his religion and happiness, surely that man's religion is *vain*. The word in Scripture is seldom used; however it bears three very different meanings there. 1. Will-worship, or the worshipping of angels, Col. ii. 18.; 2. Judaism, or the religion of the Jews, Acts xxvi. 5.; 3. experimental and practical religion, Jam. i. 26. 27. I remember no other meaning the word has in Scripture.

Forasmuch as no one will pretend, either will-worship or Judaism to be the religion in question, we must have recourse to the last place mentioned. Please to observe the Holy Ghost's definition of the word. "Pure religion and undefiled before God and the Father, is *this*;"—certainly that must be the thing which the holy God accounts so: there are three things here, 1. A bridle put upon the tongue, that we offend not with our lips: 2. The actions of our hands, particularly works of charity and of mercy, "visiting the fatherless and widows in their affliction," &c. 3. Above all, purity of heart and affections, "keeping ourselves *unspotted* from the world." See this explained in 1 Joh. ii. 15. 16. 17. Now what is there here that contradicts Mr Wesley's assertion? But,

2. Let us hear what *reason* says. Every part is *essential* to the *whole*; for the whole is made up of *all* its parts; now, take away any of its parts, and the whole is *defective*. If then right opinions be *essential* to salvation, and the whole be destroyed if any of its *essential* parts be wanting, I may venture to ask, "Who then can be *saved*?" Who will stake his eternal *all* upon it, that he is *right* in all his opinions? If right opinions enter into the essence of religion, then religion

gion is destroyed at a blow, if a man be in the least wrong in his opinions. Could this once be proved, Popish infallibility would come in apace. You see then that reason gives her suffrage with Scripture, that Mr Wesley's position is sound, for any thing I yet see. Let us examine, 2. What matter of *fact* says: Can any one have any *essential* part of religion, without having *some* religion? Surely not. If then any one can be supposed to have a right opinion, he has an *essential* part of religion; and therefore consequently has *some* religion. According to this way of reasoning, it evidently follows, that there *may* be some *essential* part of religion in the *worst* of men, and devils likewise; this therefore proves too much, to be *true*. But, let not any one imagine that Mr Wesley, or I either, think *little* of right opinions. No: you shall see otherwise under the third head. In the mean time, observe, that an obvious distinction may *almost* reconcile the parties to each other at once: religion is a very ambiguous term in its modern acceptation; sometimes it means the work of God in the soul and a suitable conduct *only*;—in this sense Mr Wesley use it: sometimes it means the whole of religion both in its doctrinal and experimental parts; in this sense the Editor took it, which made him take it so much *amiss*; whereas I shall soon discover he very mistook the meaning of his text. But this I must defer to another opportunity. I come now,

II. To engage the supposed consequences.

The alarm is sounded, and I march to the field—not to draw my sword against my brother or fellow-soldier. No: nor yet in anger or thirst for revenge. Religious disquisitions should always be made with the gravity and solemnity of a

judge and jury; with all the calmness of thought and recollection imaginable; we should always remember that some part of divinity is at the bar, and in condemning one another we may condemn it and ourselves too.—In such cases we must be “slow to speak, and swift to hear,” whatever may tend to give light into the subject, in order that we may be able to judge righteous judgment.—The supposed consequences lie in two main bodies in the fourth and two last pages of the preface. I shall draw them all into a body, and place them in rank and file—thus:

“But tho’ I am far from thinking contemptibly of that gentleman’s abilities, (Mr Wesley’s), I much question if he will not find it a task too hard for them to prove, that ignorance or error are as friendly to virtue as just sentiments; and that infinite wisdom has revealed a scheme of doctrines, which men who have the best advantages for understanding it, may, with perfect innocence and entire safety, mistake or disbelieve.”

Let us now fetch up the rear, with the reason of their appearing upon this occasion in their mouths.

“Damnable heresies, superstitious rites, and the wildest fanaticism, may gradually gain ground, and opinions and practices take place, the mention of which would shock many, it is hoped the greatest part of people in this country at present attached to Methodism. If men are once brought to believe, that right opinion is a slender part of religion, or no part of it at all, there is scarce any thing so foolish, or so wicked, which Satan may not prompt them to, by transforming himself into an angel of light.”

Reply. A formidable *appearance* indeed! But why are they mustered upon *this* occasion? Is it from
from

from any other cause than the mistaking a friend, an ally, for an enemy? And is there no other reason than this, perhaps some may say in a pett, and others again with pleasure? I answer, read over again the merits of the cause, and duly consider the *weight* of its *real* consequences, then judge for yourselves. But upon what *ground* has the Editor himself drawn up so great a weight of awful charges? Let us reconnoitre the bottom they stand upon, to take them at the better advantage. "Mr Wesley has said, it is a point we chiefly insist upon, that orthodoxy or right opinion, is at best but a very slender part of religion, if any part of it at all."—Here is the ground they are all drawn up *upon*; if it will support them, let it. But I hope in the end it will be found only a soft deep morass, that will let them all sink in and perish for ever. Will any undertake to support them? Then he must *prove*, that *all* these consequences necessarily flow from Mr Wesley's proposition. If this cannot be done, they sink in the morass for want of firm ground to stand upon. Having ranged them in battalia, and reconnoitred the ground, I now proceed to the engagement; 1. Of the main body; 2. Of the two wings, right and left. The main body stands two ranks deep: The first is this, "But, tho' I am far from thinking contemptibly of that gentleman's abilities, I much question if he will not find it a task too hard for him to *prove*, that ignorance and error are as friendly to virtue as just sentiments."——

Reply. 1. It is certainly enough for Mr Wesley if he can maintain and prove his *own* proposition. For then, in the next place, the Editor himself must *prove*, that the consequences *he* has
inferred

inferred from those premisses are fair, natural, and necessary. But *that* he cannot do, till he has overturned what is here said in their defence; and even suppose that was done, my resources are not yet exhausted; neither my finances fail, nor my magazines grow empty. I have scarce had time to examine them, or draw them out to the field, (see the introduction): But even suppose I should fail to make good my undertaking, as I am but a youth, a stripling, who never put pen to paper, or paper to press, before, in the cause of religion and virtue, to militate in the least with any whatever.—Yet I am not without friends and allies, veterans in the field, who, I doubt not, would hazard their lives in *defence* of the *truth*; and should she be found even on the *opposite* side of the question, are as willing to follow her standard where-ever they see it, as *fall* for it where they suppose it now stands. But,

2. If these awful consequences do not *naturally* flow from Mr Wesley's proposition, Is it loving our neighbour as ourselves? Is it doing as we should be done by? in a word, Is it either Christian or judicious, to draw such dreadful conclusions from premisses that do not *contain* them; to load with such charges an *innocent* saying, yea, to sound an alarm as if the whole of religion, and the immortal souls of men were at stake, and all for *what?* why, for a position, both *true* in itself, and which, when once rightly understood, the whole Christian world must necessarily believe, or else *renounce the Bible*.

This, great as it may seem, I shall prove in the sequel.

3. If the Editor, when he published his performance, had not been *certain* that Mr Wesley's position

position had been full of such monstrous and shocking consequences, ought he not thoroughly to have *assured* himself by carefully examining that gentleman's writings, before he had palmed upon him what, I fear, he can hardly make good? This would easily have been done, as the Bishop of Gloucester had long before him made the same objection, which quickly met with a sufficient reply. It is true, the Editor says he could not "at present command a sight of his other writings"—but a very little pains and expence would have abundantly sufficed in the case before us; for more than a year past Mr Wesley's answer to the Bishop has been sold in Edinburgh, price one shilling.—Not far from him, nor yet very dear! Had he seen this little piece, he never had sounded his alarm on the present occasion, at least I charitably hope so. Posterity generally judge truly of mens real characters and writings, if they have right information; but suppose the Editor's preface should out-live Mr Wesley's performances, would not the alarm *now* sounded transmit to their knowledge, that in the year *anno Dom.* 1765, there lived in Great-Britain, one John Wesley, who "chiefly insisted" upon a position that *fairly* inferred——such dreadful consequences, that they scarcely could read without horror and trembling? How different *this* from the faith once delivered to the saints! But,

4. Supposing every one "who would wish to transmit to posterity the pure faith once delivered to the saints," should "seriously consider what the end of these things (these horrid things maintained by Mr Wesley), may *probably* be"—and accordingly rise up in arms, and taking for granted

ed what the Editor has advanced for truth, immediately fall foul upon what perhaps they do not thoroughly comprehend, and do all in their power to murder the character and the writings of a *brother*, a *friend*, an *ally* (in disguise and the dark), and, what is still worst of all, possibly a righteous cause, yea, the cause of God! Yea, Have not some pulpits already sounded a dreadful peal, with the noise of the alarm of war and the din of battle? In this case, the character of the Editor (who, tho' the preface be anonymous, yet is sufficiently known) only helps to facilitate the *execution* with the greater ease. Do not many think, "If these things were not *true*, Would so good, so learned, so pious a man as Mr—— have said so and so?" And because it requires time, money, and labour to come at the bottom, therefore take all for granted, rather than be at the pains to investigate the subject, and clear it of those incumbrances necessary to discover the *truth*? But what if, after all, the trumpet but gave a false or *uncertain* sound, notwithstanding so many are prepared for the battle, or actually engaged by its means? 1 Cor. xiv. 7. 8. Will not those who have had a hand in the *blowing*, and the *blows*, have reason to cry, *Peccavimus*? For I said, a little above, "Perhaps, they do all they can to murder the cause of God:" Now, surely, if it should prove so, that must be their confession sooner or later! Some may possibly *start* at this. But let me ask them, Are no sinners converted by means of the Methodists in Great Britain or Ireland? Are you *sure* of that? Let me once again *appeal* to the public—to all within the bounds before mentioned—to friends—to foes—Did none of you ever see *any*; rather, have

have you not seen some thousands in Britain and Ireland, who were once openly profane, wicked, irreligious persons, but are now, as far as man can judge, really converted by the *means* of Mr Wesley and those who are with him in the work? Speak the truth as it is in *fact*——Do not they now bring forth the fruits of righteousness which are by Jesus Christ, who used to bring forth fruit unto death? Are not drunkards become sober, whoremongers and adulterers become chaste? Have not liars learned to speak the truth with their neighbours, and thousands of swearers made to speak a more pure language? Are not the once notoriously ignorant become wise and prudent; bad neighbours turned better; such who had not the least pretension to virtue and godliness, now more righteous than most of their neighbours; such as seldom frequented the house of God or his table, now tread the courts of his temple, and approach the sacred elements? Speak, ye once Pharisees of the age, who then stood aloof from the penitent publicans, had a name to live and were dead; Have not many of you seen sin to be exceeding sinful? Cut to the heart, your consciences cried out for mercy, and now you rank among the chief of the once unhallowed throng, and mingle your prayers and your praises with your fellow-sinners and fellow saints. Is not this the Lord's doing? And can any but God *convert* sinners? He alone hath done it; done it by instruments, of all, the most unfit, unless it be to shew forth his own power the more conspicuously, that the *excellency* thereof might *appear* to be of himself. Have you any better rule to judge the heart by, than the tempers, words and actions? Are not these the *fruits* by which both ministers and people

people are known to be of God? In the judgment of charity, at least, then, for she thinks no evil without good ground, ought you not to suspend your judgments till you get full *proof* to the contrary? Will it not be prudence both to silence and stop the alarm, and take the Jewish Doctor's advice, "Ye men of Israel, take heed to yourselves — refrain from these men, and let them alone; for if this work be of men, it will come to nought; but *if it be of God*, ye cannot overthrow it: lest *haply* (possibly) ye be found even to *fight* against God?" Acts v. 35 — 40. Upon such a supposition (and is it *impossible* to be true?), when *Christ* is in your assemblies, as he certainly is where two or three are met in his name, and the minister sounding his alarm as zealously as Saul when going to Damascus, Jesus may be saying, "Why persecutest thou ME" in my members? "I am *Jesus* whom *thou* persecutest" out of a *mistaken* zeal! But,

5. Does it not imply the greatest ignorance both of the man and his *actions*, to load his position with such a consequence as this? Can any man imagine that Mr Wesley should avow a principle, from which it might easily be inferred, that he supposes both "ignorance and error are as *friendly* to virtue as just sentiments?" Alas, alas, What ignorance and error both are here! *Ignorance* of the man, his actions, and the meaning of his assertion! *Error* in laying these dreadful charges against the innocent, and that only because the writer mistook his meaning. Are not Mr Wesley's *whole* life and labours a confutation of this incongruous inference? Words, in most cases, are but wind, when compared to facts. How can we reasonably understand these words in
such

such a sense, as to be confuted by himself by so many *facts*? Pray, to what *end* has Mr Wesley indefatigably laboured above thirty years, in translating, extracting, abridging, and composing books of experimental and practical divinity, considerably above fourscore volumes in number, at three shillings a-piece, and some of them more, with notes on the New (and now preparing notes on the Old) Testament likewise; and yet, after all, it should be doubted whether these abilities of his “will not find it a difficult task to prove (that have so long proved the contrary), that ignorance or error are as friendly to virtue as just sentiment!” Farther, to what end does he preach, at a moderate computation, seven hundred times every year, besides travelling by land, 3, 4, or 5 thousand miles in the same time? Are they also to prove this untoward inference? Are that gentleman’s abilities, which the Editor says, he is “far from thinking contemptible,” thus exerted from four in the morning to nine every night, with very little interruption for want of health, and all to prove that ignorance and error are friendly to virtue? Would it not be more probable, to suppose him to be one of those *many*, who, in the latter days, will “*go to and fro*, that knowledge may be increased?” Dan. xii. 4. But I must now proceed to the second rank of the main body—“I much question if he will not find it a task too hard to prove, that infinite wisdom has revealed a scheme of doctrines, which men who have the best advantages for understanding it, may, with perfect innocence and entire safety, mistake or disbelieve.”—

Reply. 1. Is it possible that any man should ever imagine that this charge should be levelled

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against

against Mr Wesley? Is this an inference that necessarily flows from that *true*, tho' offensive proposition? I am at a loss to find out any connection between them. Had Mr Wesley said, "It is a point we chiefly insist upon, that the revelation which God has made of his will for the salvation of sinners, is at best but a very slender part of the true method of salvation, if any part of it at all;" then indeed it had been high time to sound the alarm—and, as far as I know myself, I would have helped with all my power. But,

2. It may be said, "Does not Mr Wesley deny predestination, and the doctrines of grace?" I answer, this is a *complex* question, which confounds and jumbles things together that ought to be separated; for, 1. If by predestination you mean absolute and *unconditional* election, without any regard to holiness of heart and life, then Mr Wesley does *disbelieve* this; of which see more above. But understand the doctrine in such a sense, as, 1. secures the necessity of practical holiness; 2. clears God of the blood of sinners, and that their condemnation is wholly from themselves, and not from God—say,

" Evil cannot from Thee proceed :
'Tis only suffer'd, not decreed ;"

and, 3. ascribes all the salvation of the righteous to the Lord, and his blessing upon his own ordinances; then Mr Wesley will subscribe to your creed. But, 2. Is this *one point* of the "scheme of doctrines," the *whole* of the scheme? If not, Is it just reasoning to draw a *general* conclusion from a *particular* proposition? To say, for instance,

stance, the Bishop of *Rome* pretends to be a Pope; therefore all men who ever were in Rome pretend to be Popes?

But, is not this the way the Editor has drawn these conclusions? Again, Can no man believe the doctrines of grace as revealed in Scripture, without believing in absolute unconditional predestination? Do all believe the doctrines of grace that are revealed in Scripture, who believe that point? Is the *believing* that point *essential* to salvation? These questions seem to have a very near *relation* one to another. But this is certain: "He that believeth *not*" the essential doctrines of grace as revealed in Scripture, "shall be damned." Our Saviour and our Judge hath said it. But who *dare* say, that he that believeth not in absolute and unconditional predestination shall be damned? Or who *will* say that every one who believes in that doctrine shall be saved? Unless we maintain these two points, we must allow that the doctrines of grace as revealed in Scripture, (however *some* may understand them), are something very different from absolute and unconditional predestination; and consequently, that a man may believe, or maintain the doctrines of grace as revealed in Scripture, and yet not believe the other. That Mr Wesley is one of *these*, is very certain. But,

2. Far, very far, is Mr Wesley from believing, that the scheme of doctrines which God has revealed in his word, that men who have the best advantages for understanding may with perfect innocence and entire safety mistake or disbelieve."—How far *mistakes* in *non-essentials*, when men use all the fore said opportunities, diligently and sincerely, may, by the Judge and Maker of

all things, be imputed or excused, I leave to his infinite wisdom to determine. See Acts xvii. 30. "He that believeth not, shall be damned."——

Read Mr Wesley's first vol. of sermons upon this subject, and then see if there be any necessity of saying any thing more upon it, unless I may add, that the rightly distinguishing between *essentials* and *non-essentials* in religion, is a thing that every one should labour after as much as may be: How much Christian love is destroy'd for want of this, may easily appear from the present subject. What heats and animosities have been kindled in the breasts of hundreds for want of making that obvious distinction, viz. That a man may teach and believe the doctrines of grace, and yet never believe in absolute and unconditional election! Now, to believe the contrary, is to expose ourselves to the loss of brotherly love at a stroke, as may appear from the following argument: That which is *essential* to the being of a thing, that thing cannot be (or exist) without it; but to *believe* in absolute and unconditional election, is *essential* to the being of religion; ergo, there can be no religion without it: consequently every man is damned that does not believe it. Awful consequence indeed! Now, we may safely say, he that believeth not the gospel, cannot be saved, in the above circumstances; so very far is any one from being perfectly innocent, and entirely safe, who disbelieve it. I must now draw to the right wing of this formidable army; but as the main body is already routed, I shall have the less trouble with these. "Damnable heresies, superstitious rites, and the wildest fanaticism, may gradually gain ground; and opinions and practices take place, the mention of which would shock many,

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it is hoped the greatest part of people in this country at present attached to Methodism."

Reply. 1. Let people be at pains to understand what Methodism is, before they condemn it. If they will not do this, possibly they may condemn the generation of God's children. I am very certain it is only for want of understanding us better, that makes multitudes afraid of us.

2. "Doth our law judge any man before it hear him and know what he doth?" And is the Christian law *less* charitable than the Jewish? We are not a people that colour or varnish: we do nothing, we believe nothing, but what we openly declare. Read the books that have been published this thirty years past—look at us in a true light, and we can bear examination: but do not view us as painted by our enemies; nor yet in black or blue optic-glasses. Lay aside prejudices and judge righteous judgment: always remembering to do as you would be done by, and that, with what measure you mete unto us, it will be measured to you again. But,

3. How do we attach our people to Methodism? Is there any other tie but that of pure love? Our printed rules shew the terms both of their admittance and continuance. "A desire to be saved from their sins," is the only condition of admittance; to "continue to evidence that desire, by doing no harm, by doing all the good they can, by attending on all the ordinances of God," &c. are the terms of their continuance among us. Ye thousands in Britain and Ireland, who bear that reproachful name, *did* we endeavour to draw you by false colours? or *do* we endeavour to allure you to *stay* by any other obligation than your own free choice, and the silent

language of your consciences? You who may have turned your backs upon us, and Demas like have loved the present world, or unable to stand the severity of our discipline, or perhaps who may have taken some groundless offence; what did you *see* among us that you could condemn? or what did you *hear* from us, but what your consciences could not but approve? In what respect did we ever shun to declare unto you the whole counsel of God? Did not we, early rising and late taking rest, endeavour to instruct, rebuke, exhort, comfort, and encourage you as much as possible? And wherein do your *consciences* condemn us, now you are away from us? Did you ever see us use unrighteous methods, or do any thing not justifiable by Scripture, or right reason? But, 4. It is indeed true, that if Mr Wesley had maintained the position in the *sense* that some understand it, for want of considering better, then indeed I allow that the Editor's consequences might be supposed to follow.—“Damnable heresies, superstitious rites, and opinions and practices take place, the mention of which would shock many,” and myself among the rest,—and if that was the case, it would quickly detach me from Methodism. But,

III. Thirdly, I shall endeavour to reconcile the combatants, and see if the Editor himself will not subscribe to the obnoxious proposition. Let me then bring up the rear with the reason of the war in their hands: “If men are once brought to believe, that right opinion is a slender part of religion, or no part of it at all, there is scarce any thing so foolish, or so wicked, which Satan may not prompt them to, by transforming himself into an angel of light.”

Reply.

Reply. 1. Satan can transform himself into an angel of light many more ways than one. Perhaps there is scarce one thing under heaven, that he succeeds so well in under this character as this, viz. making men believe they are religious, when they are not; and that religion consists in what it does not. The Heathen, the Turk, the Jew, the Christian, he endeavours to *delude* by this very mean, this very stratagem. And there is scarce one thing that he has more successfully employed, than the making them sit down with a religion in the head without any in the heart; with a notion of orthodoxy in the brain, without possessing the privileges, or feeling the power of real godliness in the heart. If men will but content themselves with a shadow instead of a substance, Satan will let them alone, till their shadow is too thin to cover them from the heat of divine vengeance, and all their hope and happiness wither like Jonah's gourd. Mr Wesley, sensible of this artifice of Satan among professors, laid down his position, which I before proved to be true, and which I now come to try if the reader will not also believe himself. Therefore,

2. Observe Mr Wesley's account of the matter:
 " After premising, that it is our *bounden duty*
 " to *labour* after a RIGHT judgment in *all*
 " *things*; as a *wrong* judgment naturally *leads*
 " to *wrong practice*: I say again, right opinion
 " is at best but a very slender part of religion,
 " which properly and directly consists in right
 " tempers, words, and actions, and frequently it
 " is no part of religion: for it may be where
 " there is no religion at all; in men of the most
 " abandoned lives: yea, in the devil himself †."

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† Vid. Let. to Bp. of Gloucester, p. 17. 18.

Upon this I shall make the following observations:

1. Observe, Mr Wesley says, "It is our bounden duty to labour after a right judgment in all things."—To labour in reading, meditation, and prayer; Who can do more than this? Where is the man that does it more than himself? 2. The reason of this; because, "a wrong judgment naturally leads to wrong practice."—Here you see he allows some of the Editor's consequences, upon his supposition. 3. Observe his definition of religion: and surely a man may be allowed to define his own *term*. "Religion properly and directly consists in right tempers, words, and actions."—In this sense he understands the word *religion*: you may please to compare his definition of it with the Apostle's, Jam. i. 26. 27. or any where else, where either word or thing appears in *Scripture*. Now, look at his *so very* offensive position, and see what it amounts to. "It is a point we chiefly *insist* upon, that orthodoxy or right opinion is at *best* but a *very* slender part of right tempers, words and actions, if any part at all."—Who will affirm the contrary? "For it (orthodoxy) may be where there are no right tempers, words, and actions; in men of the most abandoned lives; yea in the devil himself." Who will not allow this? Where is the man that will prove, or attempt to prove, 1. That the devil does not know as much as any man living? Or, 2. that the devil has any religion at all, that is, right tempers, words, and actions? Or, 3. That therefore Mr Wesley's position is not *true*? Compare this with the above arguments. 4. Observe, Mr Wesley says, that religion "properly and directly consists in right tempers, words, and actions."

actions."— But then, he knew very well that men are but too apt to deceive themselves, or be deceived by Satan as an angel of light, by taking the thing wrong or *improperly*; and therefore endeavoured to guard against that wile of the enemy. For it is certain that religion, in its modern acceptation, but too often signifies either the "scheme of doctrines which infinite wisdom has revealed" in his word, or both the doctrinal and the experimental parts of Christianity. But then observe, 1. this is an improper, and for any thing that I can find, an unscriptural way of speaking: both which Mr Wesley, and every wise man endeavours to avoid as much as possible; and that because, 2. It is a very dangerous way of speaking, as my whole performance plainly evinces. For when men have accustomed themselves to fix wrong, or complex ideas to words, they are even angry with those who speak more Scripturally and with great precision than themselves; and because they cannot understand another's meaning, seeing they do not mean the same *thing* themselves by the same *sounds*, they are likely to turn God's building into a Babel, by the dreadful strife and noise of words and phrases. Indeed, had the world always continued of one *lip*, and one language*, men would not have had so much difficulty in understanding one another; and I am certain I should never have had any need to have set pen to paper to prove, that *aurum* is Latin for *gold*. However, he who had wise ends, I hope, in enabling me to go thro' the piece before me, and in giving, to the best of my knowledge, an honest, amicable, and affectionate reply to the preface of an anonymous performance

* Gen. xi. 1.

mance introduced into the world, might have wise ends in permitting it to be published. I cannot help observing, that Mr Wesley is so far from asserting, that *religion*, when *improperly* put for the "scheme of doctrines which infinite wisdom has revealed," that, if any one should assert his position with the word *religion* in *that* sense, he would join his alarm with the Editor; he would summon up his assistants and cry, The Bible, the Bible is at stake; here's a blow at the root,—the root of all religion and revelation——it lands us upon Deism——let every man do his best to confute it, just as he would to put out the fire preying upon his house, and family, and substance all perishing together, &c. And thus I would take my leave of the subject in the same temper and disposition I began it. My prayers shall attend this little performance, that it may contribute to the healing our breaches, and the reuniting our affections. I should be heartily glad if people who read Mr Wesley's writings would be careful to consider his manner of speaking, which is usually as *short*, as *comprehensive*, and as nearly *Scriptural* as possibly he *can*. If this had been done in the present case, it is obvious by this time, I should not have had need to set my pen to my paper. I have only this to observe, that if any should chuse to animadvert upon any thing here advanced, let him, 1. do it with the same design that I have done; 2. in the same loving spirit, and as he would be done by; 3. endeavour to prove what he advances from Scripture and facts; 4. and lastly, set his name to his performance. I conclude, praying for the peace of Jerusalem——Peace be within her walls, and prosperity and grace to all her children, and the Shechinah in the midst of HER for ever. Amen.

A P.

A P P E N D I X.

Multi enim lupi fide digni delectatione mala captivant in Deum cursores: sed in unitate vestra non habent locum.

FORasmuch as I look upon the subject-matter in Aspasio Vindicated to be "deeply interesting," especially with regard to sanctification, or that holiness without which no man can see the Lord; and seeing the Editor acknowledges that "mistakes there may be in the illustrations of certain passages of Scripture, and possibly too in a few doctrinal sentiments;" I thought it my duty to point out a few of each, that the inattentive reader might the more easily perceive them, and see both the justice and the weight of some of the preceeding observations. I believe it is generally allowed, yea, universally maintained by Protestant writers, (a few excepted), That as by the general, total apostacy of our first parents, the human nature was universally depraved and corrupted, insomuch that all our hearts, words, and actions, must be acknowledged to be *unclean, unclean*; being wholly defiled by some malignant infection, some dire contagion, that has universally spread itself both in our mental and bodily faculties, beside that guilt or obnoxiousness to punishment entailed upon us; that therefore, this corruption and body of sin must be destroyed, "by the washing of regeneration and the renewing of the Holy Ghost," *; that we "must be born again of water and of the Spirit †," and

* Tit. iii. 5. † Joh. iii. 15.

and be wholly “renewed in the spirit of our mind;” before we can ever see the Lord: so I believe it is generally granted, that this is a distinct thing from our justification; and that, when we are justified or pardoned, accepted or *imputed* righteous, and intitled to glory *, that then the blessed Spirit more especially begins to carry on the great work of renovation, gradually “purifying our hearts by faith,” yea, cleansing us from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord †; and that this sanctification is absolutely necessary as well as justification. Moreover, that we are not sanctified in the same way that we are justified, viz. by *imputation*; but by receiving, out of the fullness of Christ, grace for grace. And that tho’ we receive this grace by virtue of our union to our *living head*, nevertheless, it is as much derived into us his members, as the sap of the vine is into its branches; in which sense Christ is made of God unto us *sanctification*, viz. by communicating sanctifying grace. And that this great work (sometimes termed *inherent righteousness*, or true holiness) is essentially different from the righteousness of the law, seeing it is a fruit of the gospel, and an effect of the Spirit of God working within us; and therefore is not to be renounced, and trampled under foot, altho’ not to be relied on for our justification before God; nevertheless a proper requisite and qualification, without which we cannot be happy hereafter, no more than if guilty or not justified. And farther, that this great work of the Spirit is properly the *raising* or *restoring* of our fallen nature, the creating us anew in the second Adam after the image

* Tit. iii. 7.

† 2 Cor. vii. 1.

image of him who created us at first, principally consisting of righteousness and *true holiness*: and that this must be actually done while the soul and body are together, seeing a Protestant cannot allow of a purgatory in another life. It is true, some think this may be done (at least in a great measure) before death some time, tho' others think not till the body and soul are separating from each other. These however are circumstances that I shall not inquire into at present; forasmuch as Protestant writers in general agree, 1. That it must be done. 2. That it must be on this side eternity. Now, whether the doctrine of *justification* thro' the *imputed* righteousness of Christ be not so stated, explained, and defended by the author of *Aspasio* vindicated, as not only to preclude the necessity of, but wholly to renounce and deny this doctrine of sanctification or personal holiness, highly concerns every one, who reads it carefully, to examine, who would not willingly deceive his own soul. I have read it over again, (since I wrote the above), not without some degree of attention, and I candidly confess I can find no such thing in it as *perfect* personal holiness, till I come to the last page, and then it is spoken of as being *perfect* at the day of judgment. Had the Editor been so kind as to have favoured us with a few of those *mistakes* in Scriptural illustrations and doctrinal sentiments he had observed in it, possibly I should have had no need to have written this Appendix, if I had the performance itself before it. But, as he did not do this himself, I hope it will not be thought an unnecessary piece of work, or foreign to my design of manifesting the truth, if I briefly point out a few of those passages, where the discern-

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ing reader may abundantly satisfy himself, without any need of a comment. This I shall do, by transcribing a few passages, that will afford an opportunity to the judicious reader to make his own remarks and reflections upon. The passages I shall transcribe refer, 1. to justification thro' the *imputed* righteousness of Christ, as the Vindicator understands it; 2. to his account of sanctification, or real holiness, as he calls it; and, 3. transcribe and refer to some Scripture-passages adduced to prove his doctrines.

I. His notion of justification thro' the imputed righteousness of Christ may be pretty clearly understood by the following quotations and references. "By *pardon*ing, I mean God's acquitting a sinner from guilt of every kind, and of every degree. By *accepting*, I mean still more; God's receiving him into full favour, considering and treating him as righteous; yea, *perfectly* and *gloriously* righteous," pag. 48. "He that justifieth the wicked is an abomination, Prov. xvii. 15. This is an invariable maxim. Yet it is no objection to *his method* of justifying the ungodly: because he *first* imputes his Son's righteousness unto them, thereby renders them *truly* and *perfectly* righteous; *then* pronounces them *such*, and, *as such*, receives them to *pardon*, to favour, and eternal life,"—p. 74. Notes.

"God through him (Christ) *first accepts, and then makes us righteous*," says Mr Wesley. The Vindicator replies, "*How!* does God account us righteous, before he *makes* us so? Then his judgment is not according to *truth*; then he reckons us to be righteous, when we are *really* otherwise. How *harsh*, if not *horrid*, does it sound in every discerning ear! Is not this *absolutely irreconcilable* with our ideas of the Supreme Being, and

and equally incompatible with the dictates of Scripture?—How does he act (*viz.* in justifying the ungodly)? He *first* makes them righteous. After what manner? By *imputing* to them the righteousness of his dear Son: then he *pronounces* them righteous, and most *truly*; he *treats* them as righteous, and most *justly*. In short, then he absolves them from *guilt*; *adopts* them for his children; and makes them heirs of his eternal kingdom. In the grand transaction *thus regulated*, mercy and truth meet together,” &c. p. 260. 261. “My opinion, or rather *my faith is*.—That this active righteousness, together with his most meritorious sufferings—are the very thing which procures and effects my justification; making me not *barely* acquitted from guilt, but *truly* righteous; yea, *perfectly and gloriously righteous*; and that *before the God of infinite penetration and purity*,” p. 222. I need only observe here, 1. That he professedly gives us his faith and judgment about justification. 2. That he no where, in the whole book, (that I can find) contradicts it. 3. That by *justification* he understands, God’s making a person *truly, perfectly, and gloriously righteous*, and that *before a God of infinite penetration and purity*. 4. That therefore, there is no such thing in the world as a person being *reckoned* or *imputed* righteous before God; yea, that it is a harsh, if not a horrid sound, for any person to say so: absolutely irreconcilable with our ideas of the Supreme Being, and equally incompatible with the dictates of Scripture. 5. That a person is thus made *truly, perfectly, and gloriously righteous*, even *before* he is received to *pardon of sin*, or before his guilt is acquitted. Now, whether these be “mistakes in lesser doctrinal sentiments,” or first-rate, funda-

mental mistakes, I shall leave to the determination of the judicious; as also to make their own reflections upon this "*deeply interesting subject.*" I come now, in the

II. Second place, to his account of sanctification, or real holiness, as he calls it. "Christ's righteousness—is that blessed, glorious, and heavenly expedient, which, received by faith, justifies, *sanctifies, saves,*" p. 144. 145. Speaking to Mr Wesley, he says, "Where can you and I look for our perfection, but *only in* our divinely-gracious surety, bridegroom, head," p. 156. "Blessed be God for perfection in Jesus Christ," p. 88. "As for sanctification, this may very reasonably RANK *among* the effects of being cleansed by his blood, and adorned with the righteousness of Christ," p. 228. "Aspasio will not deny that these Gentiles were *sanctified*, as well as justified," p. 254. See Rom. ix. 30. "The *very righteousness* of the incarnate Jehovah renders *every soul* to whom it is *imputed*, unblameable, unreprouable, compleat," p. 258. He says, "Implanted holiness passes in Scripture under the denomination of the *righteousness of man*," p. 254. "As to their renewal by the Spirit, it will *then* be perfect:" When? "At the *last day*," p. ult. There are several other places where sanctification or holiness is mentioned, and in *some* few not unworthy Mr Hervey's pen: but it is easy to observe, that in those very places another hand than his, both put *in*, and put *out*, what (the writer) pleased."—As for instance, p. 259. speaking of the office of the Holy Ghost, "Then he shall convince of judgment, shall condemn and cast out the prince of this world, introducing a most happy change into the heart and life,

life, shall begin and carry on the work of grace, sanctification, and obedience." Thus far I acknowledge the pen and the *sentiment* of Mr Hervey. What follows in the next words, as an expletive of *these*, I suspect are *added* by another hand; for certainly they *overthrow* the *whole* of the foregoing truth. Consider them well, "and *all* through the joyful knowledge, together with the personal appropriation, of *this justifying* righteousness." So that it reduces *all* to *justifying* righteousness. I need observe nothing farther upon this head, as by rightly considering that the author has precluded the necessity of personal holiness or sanctification, by his notion of justification, it could hardly be expected he should say much about that which there could be no need of. For, does not his notion of justification make us *as holy* as we ever *can* be, or *need* be? You need not then wonder in the least at that which follows: "*I see no sinful weakness in you, because they are all covered with the resplendent robe of your Saviour's righteousness. Therefore I no longer curse, but bless you, and sign your title to everlasting happiness. Thus the enmity of our nature is slain,*" &c. "I think it is no misrepresentation, to suppose the law speaking in this *manner to the believers*. Because *to them all things are become new*; consequently the voice of the law is become *new*. Because *all things* are theirs; if so, the sentence of the law is *theirs*," p. 158.—This brings me to my

III. Third particular, namely, to transcribe a *few* passages of Scripture that are adduced to prove or illustrate these doctrines. The 1st I shall instance, is Rom. viii. 4. "That the righteousness of the law—being fulfilled in Christ—might
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be fulfilled in us, as it was all done in *our name*, and as he and we are *one*—for which cause *his* righteous acts are *ours*,” &c. p. 122. 253. The 2d 1 Tim. vi. 17. 18. 19. It is too long to transcribe the whole; but you may read it, and observe these words, “laying up in store for themselves—*another kind of treasure*, even Christ, &c.—*This* will be a good foundation of hope, and comfort; and joy against the time to come,” &c. Now observe, this is certainly a great *truth* in itself: but is this the Apostle’s *meaning in this place*? The 3d I shall instance is Matth. v. 20. I need transcribe none of this.

All that is necessary is, 1. Let the reader carefully read over the 5th 6th and 7th chapters, as containing a summary view of practical religion. Then, 2. Let him read over Mr Henry, or Dr. Doddridge, &c. upon the place. Then, 3. See what the Vindicator says himself in p. 119. 170. 171. The 4th I shall instance in is 1 John iv. 17. Here you have nothing to do but compare his comment and criticism with his own note at the bottom of p. 240. and *carefully* observe, that he has entirely *left out* one word that overthrows both his comment and criticism, and that is *οτι, quia, because* as he is, *so* are we in *this* world. The 5th and last that I shall instance is the fifteenth psalm, p. 1. 30. in the note especially. “The 15th psalm, I apprehend, describes the perfect character, that perfection which Christ *really* fulfilled, and is the righteousness in which God is well pleased.”—But is either this or what follows the real and entire meaning of the psalm? Read David’s pious and practical commentator, Mr Henry, in the place.

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As the whole design of this appendix is to give a *few* instances of what I take to be “mistakes in doctrinal sentiments, and Scripture illustrations;” and as I take the above to be such, and also sufficient to set the unwary upon their guard, that they be not misled in their reading of the book: my design is answered. And may He who alone maketh us to *profit*, give his blessing to my weak but well-meant endeavours, to promote his glory and the good of my fellow sinners — Now, unto him who loved us and washed us from our sins in his own blood, be honour, and glory, and blessing, for ever and ever. Amen.

F I N I S.

